DOCUMENT RESUME

ED 044 206 95 RC 004 768

AUTHOR	Gallegos, Katherine Powers, Ed.
TITLE	Indio and Hispano Child: Improving His Self Image.
INSTITUTION	Los Lunas Consolidated Schools, N. Mex.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
PUB DATE	19 May 69
GRANT	OEG-7-9-417037-0146-(036)
NOTE	87p.
EDRS PRICE	EDRS Price MF-$0.50 HC-$4.45
DESCRIPTORS	*American Indians, Anglo Americans, Art Expression, *Cross Cultural Studies, Cultural Pluralism, Family Life, Grade 1, Grade 4, *Mexican Americans, *Self Concept, Social Structure, *Social Studies Units
IDENTIFIERS	*New Mexico

ABSTRACT

Prepared under a Title IV Civil Rights program grant, this document consists of social studies units for grades 1 and 4, suggestions for a culturally oriented arts program, biographical sketches of cultural models, and brief historical sketches of communities in the area of Los Lunas, New Mexico. The purpose of the units of instruction and related materials is to build a better self-image on the part of pupils belonging to minority groups. The social studies unit for grade 1 is a comparative study of family life in 3 cultures: Indian, Mexican or Spanish, and Anglo. The unit stresses that people of different cultures can live and work together appreciating what each has contributed from its heritage. The social studies unit for grade 4 is a comparative study of the role that those 3 cultures have played in the development of New Mexico. This unit attempts to promote attitudes, appreciation, and understanding that will contribute to a blending of the 3 cultures into a plural Southwest culture. (JH)

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INDIO AND HISPANO CHILD:
IMPROVING HIS SELF IMAGE

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Material prepared for Title IV Civil Rights Program Grant Number
OEG-0-8-000328-4553-(036) 1968-9
Material Edited and published by Title IV Civil Rights Program, Grant
Number OEG-7-9-417037-0146-(036)
Los Lunas Consolidated Schools, Los Lunas, New Mexico

Edited by Katherine Powers Gallegos

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RC004768

FOREWORD

In 1968-1969 the Los Lunas Consolidated Schools, Los Lunas, New Mexico, took part in a Title IV Civil Rights program directed by Tom Arciniega of the University of New Mexico. The number of the grant was OEG-0-8-000328-4553-(036). At this time it was decided to prepare units of instruction and stories concerning the history of the towns and lives of local heroes for use in the classroom in order to build a better self-image on the part of pupils belonging to minority groups. School personnel taking part in the first Title IV program were: Celina Archuleta, Shirley Bergeson, Margaret Brito, Ruben Cordova, Sus De-Herrera, Pedro Delgado, Wayne Ehlert, Alex Eichwald, Helen M. Floyd, Placido Garcia, Jr., Barbara Gombar, Ernest Jaramillo, Gulie Kirby, Erlinda Maestas, Ben Martinez, Ben Medina, Marjorie Miles, Marjorie Moore, Lorenzo Otero, Helen Pacias, Ralph Padilla, Lucinda Real, Jean Roath, J. M. Romero, A. H. Ruybalid, Pat Salazar, Ernest Sanchez, Esmael B. Sanchez, J. E. Sanchez, Jeanne Stanford, Alice Taylor, Lincoln Thomson, Anne Williams and Mary Wingerd.

In 1969-1970 the Civil Rights grant, number OEG-7-9-417037-0146-(036), was renewed under the direction of Katherine Powers Gallegos of the Los Lunas school system. At this time the materials prepared the previous year were distributed as part of the project to teachers who wished to use them.

These materials have been requested by so many school systems that it was decided to publish them. At the time of the two years' projects the Los Lunas School Board was made up of Fred Luna, chairman; Efren Apodaca, vice-chairman; Elfego Orona, secretary; Emiliano Castillo Jr., and Ismael Gurule members. Superintendent was Bernard Baca, Assistant Superintendent was Raymond Gabaldon and Director of Instruction was Pedro Pino. Typist was Katherine Luna.

Dr. Richard M. Hawkins of the United States Office of Education, Department of Health, Education and Welfare, Dallas, Texas, and Dr. John A. Aragon, Director of the Cultural Awareness Center at the University of New Mexico, Albuquerque, provided valuable help during the program.

Also assisting with the project were Administrative Assistant Emilio Lopez, librarians Elise Rosenwald and Ruth Tondre, Office personnel Stella Clenney, Josephine Chavez, Patricia Sanchez, Frances Aragon, Luge Aragon, Sharon Ramirez, Gladys Gliesman, Henry Connelly and Telesfor Jaramillo. Henry W. Austin Jr. designed the cover.

Special thanks is due Dr. Mari Luci Ulibarri, PHD UNM, for her invaluable help at all times.

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A SOCIAL STUDIES UNIT FOR GRADE ONE

A Comparative Study of the Family—In Three Cultures

Indian, Mexican or Spanish-American, and Anglo

PREPARED ESPECIALLY FOR CHILDREN OF THE

LOS LUNAS PUBLIC SCHOOLS

PRESENTED BY:

HELEN PACIAS
MARJORIE MOORE
MARGARET O. BRITO

MAY 19, 1969

INTRODUCTION

It is the intent of this unit to provide a framework for the study of family life as it is found in the three cultures which comprise the population of the town of Los Lunas, New Mexico, and thereby bring about a better understanding and appreciation of these three cultures.

It is the intent of this unit to present concepts about family life that are pertinent to our particular children. These include the family structure, the mores, the values, and the social structure that makes up the community in which our children live.

It is hoped that first grade children will be able to grasp the concept that all of the beliefs and behavior patterns which are shared by a group of people who live together make up their culture; that these patterns of cultural behavior cluster around focal areas of activity including recreation, learning, the use of time and space, work, language and the materials and artifacts that are available to them. It is hoped that first grade children will begin to understand that, although each of the three cultures compared is a culture of its own, the people who make up each of the three cultures contribute to a plural culture. It is to be stressed that people of the three cultures can live and work together, and that they can learn to respect, appreciate and enjoy what each has contributed from its heritage.

I. OBJECTIVES

1. The child will learn the rights and responsibilities of each member of the family in each of the three cultural groups compared.
2. The child will understand space and location in relation to his home and environment.
    a. The child will locate his community on a county map, a state map and a map of the United States.
    b. The child will locate (approximately) his community on a globe.
    c. The child will locate the Rio Grande and other important landmarks.
3. The child will have an opportunity to develop a concept of time.
    a. He will understand that his age represents the length of time that he has been a member of the family.
    b. He will develop an understanding of the units of time—minutes, hours, days of the week, months and years. This will be concretely related to the child's realm of experience, i.e. "In five minutes, we will sing along with the record."

4. The child will be introduced to differences and similarities in the ways in which people live.
    a. He will find out that his home may differ from others.
    b. He will learn that a different language is spoken in many homes.
    c. He will learn that families earn a living in different ways.
    d. He will learn that the diet patterns of families are sometimes different, and that foods from each culture become the diet pattern of all groups.
5. The child will begin to develop an understanding that the events of the past influence our present way of life.
    a. He will learn that we have received a rich contribution from the Indian groups because they have lived here for a long time—before the white man came.
    b. He will learn that we have received a rich contribution from the Spanish who came by way of Mexico and brought their way of living with them.
    c. He will learn that we have received a rich contribution from the people of Anglo-Saxon descent who brought new ways of traveling, trading, living and the language we use in our country.
    d. The child will begin to develop the ability to work effectively in a group.

       He will find that he has a responsibility to the group in:
        (1) contributing ideas and his share of work
        (2) respecting the rights and opinions of others
        (3) sharing materials
        (4) developing self-discipline
6. The child will begin to investigate, to compare and to select appropriate information for his particular needs and situation.
7. The child will become acquainted with various types of occupations by which parents earn a living and with the responsibilities that these occupations entail.
8. The child will begin to develop an awareness of the style in which houses are constructed (architecture) and that each style was the contribution of one of the ethnic groups compared.
    a. Pueblo
    b. Spanish colonial
    c. Spanish territorial
    d. Colonial American
    e. Modern (Bauhaus influence)

9. The child will become acquainted with costumes used by some groups for special events.
    a. Costumes used for Indian dances
    b. Dress worn for church ceremonies
    c. Dress worn at country fairs
10. The child will learn words in other languages such as the names (nouns) for items of clothing, furniture, food and other phases of family living.

II. ACTIVITIES FOR MOTIVATION

1. Read stories about families in the three cultures.
2. Display books and pictures about the different cultures in New Mexico.
3. Encourage children to talk about their particular families.
4. Draw the picture of the members of the family. (Student activity)
5. Write experience stories.
6. Display exhibits from each culture.
7. Encourage children to dramatize family situations.
    a. Eating at home.
    b. Caring for baby sister.
    c. Mother cooking a meal, etc.
8. Learn and sing songs in Indian, Spanish and English.
9. Listen to records of songs in the three languages.
10. Play singing games of each culture.
11. Invite resource personnel to tell about the cultures or to show slides and exhibits.
12. Visit a neighborhood house or houses in different styles of architecture.

III. Concepts to be developed.

A. Geography
1. Man's environment affects his life and the life of man affects his surroundings.
2. Understanding of the physical geography of his community.
    a. Climate, natural vegetation, and animal life.
3. Understanding of map skills—community, home, and school.

B. Anthropology
1. All people have basic needs even though they may be different in appearance and ways of living.

C. Sociology
  1. The child will recognize that not all families are alike in structure. A child may come from:
    a. A home where there is only one parent.
    b. A home where two parents live.
    c. A foster home.
  2. The child will recognize that families operate in different ways.
    a. Some parents have strict rules for their children.
    b. Some parents are very permissive.
  3. The child will begin to understand family demands.
    a. The sharing of space.
    b. The sharing of parents.
      1. Their time
      2. Their affection
    c. The sharing of family possessions with other members of the family.

D. Political Science
  1. The child will develop the understanding that all cultures and communities have basic rules essential for an organized way of life.
  2. The child will understand that people have responsibilities as well as rights and privileges.
    What responsibilities do we have in:
    a. riding the school bus?
    b. crossing streets?
    c. at home?
    d. in our classroom?
    e. in the cafeteria?
  3. The child will begin to develop responsible citizenship.
    a. Loyalty to the members of his family.
    b. Respect for authority—the teacher, the principal, etc.
    c. Pride in his school, his community, his state, his country, etc.
    d. Willingness to do his share to make each place of living the best possible.

E. Economics
  1. People do various types of work to obtain food, shelter, and clothing to satisfy desires.
  2. There is need for conservation of natural resources.
  3. There are a variety of jobs to be accomplished in the home, the school, and the community. Each individual must assume a share of his responsibilities.

F. History
   1. People of the various cultures are most important in the structuring of the world of today.
   2. Parents or other cultural models have played important roles in the community.

IV. UNIT CONTENT: A COMPARATIVE VIEW OF FAMILY LIFE IN THREE CULTURES INDIAN, MEXICAN OR SPANISH-AMERICAN AND ANGLO

I. MAP STUDY AND LOCATION ORIENTATION

A. Location of community in county, state and country maps.
B. The family and community activities as influenced by:
   1. climate
   2. location
   3. important land features such as the Rio Grande

II. FAMILY COMPOSITION AND STRUCTURE

A. Immediate members of the family
   1. Parents
   2. Brothers
   3. Sisters
B. Family Roles
   1. Role of the father
   2. Role of the mother
   3. Role of the sisters
   4. Role of the brothers
C. Extended Family
   1. Grandparents
   2. Uncles and Aunts
   3. Cousins
   4. Godparents

III. LANGUAGES SPOKEN IN THE FAMILY

A. Spanish
B. Indian (What tribal language?)
C. English

IV. PARENTAL OCCUPATIONS

A. Father or Mother (both) work outside the home
B. Reasons why a family needs money
   1. To buy a home, pay rent on a home (shelter), or build a home.
   2. To buy food and clothing
   3. To pay for utilities used (People need warmth, light, water and sanitation).

C. Parents are community helpers. What other community helpers are there and what are their roles?
   1. Farmer
   2. Teacher
   3. Banker
   4. Grocer (etc.) To be geared to each grade depending on occupation of parents and workers of the community.

D. Problems workers face:
   a. Changing jobs
   b. Difference in workers
   c. Commuting, work hours
   d. Emotions, weariness, fatigue
   e. Working conditions

V. TRANSPORTATION
   a. Automobiles
   b. Airplanes
   c. Buses
   d. Horse and buggy
   e. Trains

VI. COMMUNICATION
   1. Language
      a. Speaking
      b. Writing
      c. Sign language
   2. Telephone
   3. Radio
   4. Television
   5. Satellites (communication)

VII. FOODS LIKENESSES AND DIFFERENCES IN THE THREE CULTURES
   1. Indian Foods
   2. Spanish Foods
   3. Various Foods
   4. Anglo Foods

VIII. SHELTER—LIKENESSES AND DIFFERENCES
   1. My house
   2. Types of houses
      a. Adobe
      b. Brick
      c. Stucco
      d. Hogans
      e. Pueblo (a type of apartment complex)
   3. Styles of houses (Architecture) a result of contribution by each culture

IX. CLOTHING

1. Seasonal clothing
2. Ceremonial costumes
3. County fairs, rodeos, etc.
4. Proper school attire, church attire, etc.

X. CONSERVATION OF RESOURCES

1. Water
2. Soil
3. Plants
4. Animals
    - a. Animals we hunt (Obeying game laws to preserve wildlife)
        1. Ducks, geese and other game birds
        2. Fish
        3. Deer and other game animals

XI. INDUSTRIES IN OUR COMMUNITY

1. Stores
2. Dairies
3. Gardening and General Farming
4. Pottery Making
5. Weaving and other crafts
6. Jewelry Making (silversmiths)
7. Factories near our community

VOCABULARY

Mother	Madre	Cuantos	How many
Father	Padre	Gusta	Like
Brother	Hermano	Uno	One
Sister	Hermana	Dos	Two
Baby	Bebe	Tres	Three
Grandfather	Abuelo	Cinco	Five
Grandmother	Abuela	Seis	Six
Cousins	Primos	Siete	Seven
Uncle	Tio	Ocho	Eight
Aunt	Tia	Nueve	Nine
Me llamo	My name is	Diez	Ten
Tengo	I am	Amor	Love
seis años	six years old	Plancha	Iron
Soy	I am	Ropa	Clothing
el	The	Cocina	Cooks
Hablo	Talk	Trabaja	Works
Como	What	Casa	House
Donde	Where	Hogar	Home
Vive	Lives	Escuela	School
Telephone	Telefono		

I. RECOMMENDED ACTIVITIES

A. LANGUAGE ACTIVITIES

1. Learn words in three languages. Many words have become a part of our English language.
2. Make, of thin cardboard, a chart with pockets to hold new words learned.
3. Listen to and read stories about children of Spanish, Anglo and Indian families.
4. Tell Indian legends and Spanish *cuentos*.
5. Learn Indian, Spanish and English songs.
6. Listen to songs and stories from records.
7. Use the tape recorder to record the children's own stories or to record experiences about their own families.
8. Present mock television or radio programs.

B. ART ACTIVITIES

1. Draw murals.
2. Make models of houses found in the three cultures. Use a variety of materials.
3. Weave small mats using yarn, straw or paper.
4. Finger paintings and tempera paintings of themselves, of an activity at home, of houses in the community, etc.
5. Make simple puppets and depict children of the three cultures. Have a puppet show.

C. DRAMATIZATION ACTIVITIES

1. Dramatize various home activities such as cooking, going to work, etc.
2. Pantomime stories of other cultures that the teacher has read to them.
3. Children do role playing of various situations in an attempt to solve problems and learn responsibilities.

D. WRITING ACTIVITIES

1. Write stories or poems about things the children have done.
2. Make a picture dictionary in Indian or Spanish language by writing the words and pasting a picture defining the word.
3. Writing captions under pictures that the children have drawn or cut from magazines.

E. MUSIC ACTIVITIES AND DANCE ACTIVITIES

1. Sing songs in three languages.
2. Dance and play musical games of the three cultures.
3. Compose own songs and dances about the things students have learned.

II. SUGGESTED CULMINATING ACTIVITIES

- A. School Assembly or Fair
  - 1. Children of three cultures represented in dances, songs, dramatizations, or other showings pertinent to particular group.
- B. Program for parents or their classes
  - 1. Same as for school assembly including a sampling of folklore from each culture.
- C. Cultural model
  - 1. Speaker on some subject dealing with homes and houses, foods and customs.
  - 2. Demonstrations.
- D. Visit homes
  - 1. Indian, Spanish, and Anglo and see how they are alike.
- E. Party
  - 1. Include Indian, Spanish, and English foods.

III. EVALUATION

- A. Teacher Evaluation
  - 1. Were you successful in making children more aware of all that families have in common and their differences?
  - 2. Are the children more cognizant of the problems of others?
  - 3. Have the specific concepts of geography, anthropology, sociology, history, psychology, economics, and political science been achieved?
  - 4. What respect have you instilled into their minds in regard to family members and family property?
  - 5. Is there a better understanding of the mores, values, and social structure of each family?
  - 6. Have you taught them to take care of things entrusted to them?
  - 7. Are the children able to identify themselves? Name, address, etc.?
  - 8. Were you successful in teaching Spanish or Indian vocabulary?
- B. Pupils' Evaluation
  - Is................................able to tell where he lives and give his parent's names?
  - 2. How many Spanish, Indian, or English words are pupils able to understand?
  - 3. Does the child show appreciation and respect for peers?
  - 4. Is each child able to tell type of work his parents do? Does he know what problems they face?
  - 5. Have they all shared in projects based on family living?

6. Are children able to distinguish the different types of foods?
7. Do the children recognize the different types of houses? Are they aware of cultural influence on architecture?
8. Is each child able to make a contrast between his families and home with those of the other two cultures?
9. Do children have an understanding of part played by cultural models?

IV. SUGGESTED COMMUNITY OR OTHER RESOURCE PEOPLE

A. Community Leaders from
  1. Los Lunas
    a. Merchants
    b. Librarian
    c. Nurse
    d. Mother to demonstrate some particular project
      (1) Breadmaking, pottery making, weaving, cooking, or any other work of a mother
    e. Father to demonstrate type of work he does

B. Community Models
  1. Mayor
    a. Tell how he helps his family, the community
  2. Church leader
    a. Tell how he helps the family, members of his church
  3. Principal of school
    a. Method used by him to keep his school family in harmony
  4. Superintendent of schools
    a. His responsibility to keep the complete school family going
  5. Men or women in other jobs
    a. Their role in family help

GAMES AND RHYMES

By Margaret Brito

These games and rhymes are suggested to supplement the regular lessons. Choose as many as suit the needs and interest of a particular group of children. The games may provide motivation, heighten and sustain interest, as well as offer a change of procedure and tempo in the usual routine.

When teaching the rhymes or jingles, emphasize the rhythm of the words. Also, either explain in English or dramatize the meaning of each so that the children understand what they are saying. These rhymes can be valuable in the improvement of pronunciation since their rhythm makes them easy to remember.

1.

Tengo una pelota
que salta y bota,
porque no está rota.
¡Qué bonita es!
¡Tírala otra vez!

A ball is tossed from one child to another, each child reciting one line. The last one may throw the ball overhand.

2.

Sana, sana,
colita de rana;
anda a comer
más manzanas.

This rhyme is used to cure any injury. It is recited while rubbing the sore spot.

3.

Nana Caliche
no sale de casa,
porque los pollos
le comen la masa.

Like "Old Mother Hubbard."

4.

Caracol, col, col, col,
saca los cuernos
y ponte al sol.

Caracol, col, col, col,
mete los cuernos;
el sol se marchó.

Let each child make a snail with horns out of a shell and pipe cleaners. Let him illustrate the rhyme as he recites it.

5.

Lunes, martes, miércoles, tres;
jueves, viernes, sábado, seis;
y domingo—siete.

6.

Treinta días trae noviembre
con abril, junio y septiembre;
veintiocho tiene uno,
y los demás treinta y uno.

7.

Pin, marín
de don Pingué,
cúcara, mácara,
titirí fué.

A counting-out rhyme—like "eeny-meeny-miny-mo."

8.

Agua sí,
agua no,
agua de tanque
no bebo yo;
porque sí
porque no,
porque el burro
lo manosió.

Like "Pease Porridge Hot."

9.

Ala rueda de San Miguel
todos traen su caja de miel.
A lo maduro, a lo maduro,
que se voltee Juan de burro.

All the children but the leader form a circle. The leader stands in the center of the ring and names one person, who turns his back to the center of the ring when the last line is recited. When only one child is left facing the center, he and the leader form an arch through which all the others pass and form the circle again.

10.

Mi caballo, Pinto mío,
no me tumba, no me tumba;
a galope, va bailando,
va bailando una rumba.
¡Viva Pinto!

11.

Niña, monja, doncella, casada,
viuda, olvidada, enamorada.

Like "rich man, poor man, beggar man, etc.," counting the buttons on a dress.

12.

La loba, la loba,
le compró al lobito
un calzón de seda
y un gorro bonito.
La loba, la loba,
se fué de paseo,
con su traje rico,
y su hijito feo.

PLEDGE TO THE FLAG
JURAMENTO A LA BANDERA

Juro lealtad a la bandera
de los Estados Unidos de América
y a la republica que representa;
Una nación bajo Diós,
indivisible, con libertad
y justicia para todos.

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This bibliography contains textbooks, library books and a teacher's bibliography. It is not meant to be an exclusive list; other books may be found to be usable.

The teacher is in the best position to determine which titles are suitable for use in her respective classroom.

Some of the books are to be read to the class; others are suggested for pictures or graphic materials.

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A SOCIAL STUDIES
UNIT
for
GRADE FOUR

A Comparative Study of New Mexico and Its Three Cultures
(Indian Spanish Anglo)

PRESENTED BY
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INTRODUCTION

I. By the time students reach the fourth grade they have developed adequate understanding of the concept of group living and the relationship of group members in each of the structure units they have studied. They have learned of the responsibilities of small group living—the family—and have progressed to understanding the organization and characteristics of the community. Fourth grade students should now be mature enough to grasp fundamental concepts of state government and to understand the role of citizens in the execution of their civic responsibilities.

This unit attempts to create an awareness of the many factors and historic events which make New Mexico the unique state that it is. It stresses the role that the Indian, Spanish and Anglo people have played in the development of New Mexico. It stresses cross-cultural understanding so that students will develop a deeper appreciation of the impact that these ethnic groups have had in the state. It is hoped that with increased understanding and appreciation of the cultural contributions of each group, students will seek ways to make a more harmonious, prosperous and progressive state.

This unit attempts to promote attitudes, appreciations and understandings that will contribute to a blending of the three cultures into a plural culture of the Southwest.

II. OBJECTIVES

A. General Objectives

1. Basic Knowledge.

To introduce fourth grade students through inquiry, research, discussion and interaction, to simple economics, geography, history, anthropology, government and sociology as they apply to their state (New Mexico) and experiences as well as to other peoples of the world. (A comparative study of three cultures in New Mexico.) To achieve these objectives the students will be exposed to: Geography, Map Reading, New Mexico History, The Contributions of the Three Cultures of the Southwest, State Government.

2. Attitudes, Feelings, Sensitivities

a. To help the child understand Indian, Spanish, and Anglo Heritage.

b. To help the child understand that each culture has contributed to the State of New Mexico as it is today.

c. To provide the opportunity to understand the similarities and differences between the three cultures.

d. To help the child to appreciate and to value the dignity and worth of all people.

      - e. To help the child understand our responsibilities as citizens.
      - f. To help the child develop friendliness with classmates and others in school.
      - g. To help the child see a need for emotional control.
      - h. To help the child engage in positive aggressiveness.
      - i. To help the child find a need to complete assigned tasks.
      - j. To develop the desire to remain in school as a means to an end.
      - k. To encourage the child to work and share with others.
      - l. To provide time for child participation in laboratory performance, work, reading, study, social listening and map reading skills.
    - 3. Critical Thinking
      - a. To help the child interpret data (information learned or acquired).
      - b. To give the child an opportunity to engage in personal observation and experimentation.
      - c. To help the child see a need for comparative study.
      - d. To help the child apply known principles and facts and to explain and to understand new situations.
  - B. Specific Objectives
    - 1. The students will learn several important facts about the geography of New Mexico—its location, size, and its natural resources.
    - 2. The students will state in writing or orally how the geography of the State affects its people and how its people affect the geography.
    - 3. The students will identify more positively with their own culture.
    - 4. It will be one purpose of the unit to involve cultural models in an attempt to build the self-image of the students.
    - 5. The students will relate traditions or customs pertinent to his cultural heritage.
    - 6. The students will discuss the fine arts of the three cultures.
    - 7. Students will verbalize more effectively about the history and the government of the state.
    - 8. The students will express a sincere appreciation of the contributions of other cultures.
- III. Techniques for Motivation
  - A. Specific Approaches
    - 1. Stories, pictures, slides
      - a. Read to children stories about New Mexico.

   - b. Collect pictures (scenic) of New Mexico, past and present.
   - c. Collect pictures and articles about cultural models.
   - d. Show film strips of Indian dances, etc.
2. Songs
   - a. Play recordings of Spanish songs.
   - b. Sing Spanish songs.
   - c. Listen to Indian chants.
   - d. Sing Western ballads.
3. Resource personnel
   - a. Invite prominent citizens to speak to class.
     1. From pueblo.
     2. From Spanish neighborhood.
     3. From Anglo community.
4. Displays
   - a. Anthropological displays of Indian artifacts.
   - b. Display traditional Spanish and Mexican costumes.
5. Tours
   - a. Visit palace of Governors—Santa Fe.
   - b. Visit the oldest church.
   - c. Visit International Art Museum.
   - d. Attend an Indian ceremonial.
   - e. Visit Museum of Anthropology—Santa Fe.
   - f. Attend County-State Fair—(Belen-Albuquerque).

IV. Concepts to be developed

A. Anthropology

Anthropology is the comparative study of man. The study of man at the fourth grade is concerned with the contrasting ways three culture groups have used New Mexico's resources.

1. The Pueblo Indians lived in communal dwellings for protection.
2. The process of acquiring food influenced many of the activities of the Indian.
3. The Indian myths attempted to explain the world around them and creation of the Indian People; certain animals had prominent roles in these tales.
4. Religion permeated every phase of daily life.
5. The Spanish explorers came to New Mexico, and initiated the Indians into a Spanish way of life, especially the Christian religion.
6. Spanish settlers came to establish colonies for the Spanish Crown.

7. Under Spanish rule the traditional role of the Indian changed. He had to learn to adjust to the Spanish conqueror.
8. The Spanish imposed their ideas of food, clothing, and shelter on the Indians.
9. The Anglos with different customs and values largely ignored both the Indian and the Spanish.
10. New Mexico has adopted Spanish, Mexican and Indian place names and styles of architecture.

B. Economics has to do with the production, distribution, and consumption of wealth and income.

1. Ways of exchanging goods differed:
   a. Indians—barter.
   b. Spanish—limited trade.
   c. Americans—extensive trade, price-oriented.
2. Economic Activities
   a. farming valley—valleys.
   b. forestry—mountains.
   c. mining—mountains, deserts.
   d. manufacturing—urban mostly.
      (1) Pickle factory
      (2) Potato Chip factory
      (3) Concrete block factory
3. Ideas, of land ownership differed
   a. Indian—communal.
   b. Spanish—farming, grazing.
   c. Americans—mining, farming, lumbering.

C. Geography

Geography deals with the earth's surfaces, the distributional patterns made by nature and man, (the 3 cultures of New Mexico—how the land affected them and how they affected the land), the factors underlying these patterns and their interrelationships.

1. Physical Geography
   a. Understanding surface of the earth with an emphasis on New Mexico—
      1 (mountains
        (rivers
        (plateaus
        (weather
      2 (climate
        (natural resources

3 (minerals
(soil

4 (distribution of natural vegetation
and animal life

b. To be able to contrast or compare the geography of New Mexico with other countries.

2. Cultural Geography
   a. Understand how people of New Mexico affected the geography, or how the geography affected the early Indians, Spanish settlers and Anglo settlers.

3. Distribution of Surface Features

New Mexico has varied topographical regions: hills and valleys, mountains, drylands and deserts, a generally high and somewhat arid region with most of its watershed areas draining into the Rio Grande.

New Mexico's geographic isolation is the result of high mountainous region in the north, arid desert plateaus spreading through much of the state and rather large valleys, beginning in the north, continuing down through the middle of the state.

4. Forces and Processes in Nature

New Mexico has a climate with regional variations: Mountainous areas—with hard winters, dry western slopes, dry lands—little rain, temperature changes valleys —Rio Grande, etc.

5. Natural Resources
   a. New Mexico's resources are not distributed evenly.
      Timber and water in high mountain regions.
      Oil in eastern and northeastern New Mexico.
      Minerals in the deserts.
      Rain in mountain areas draining into the valleys.
      Dry lands dependent on the mountain moisture.

6. Use of Natural Resources
   a. The people's skills are the key to farming production.
      1. wet slopes—timber
      2. planned conservation
      3. regional specializations (developed and learned cooperatively by the 3 cultures)
   b. Indians used New Mexico's resources to meet their needs.
   c. The supply of some resources was reduced by wasteful practices in the early days of American settlement.
   d. Easterners from the United States came in search of trade. Some were on their way in search of gold.

D. History

History is the record of human experiences within a chronological framework.

1. Chronology, sequence and change
   - a. New Mexico's settlement begins soon after Spanish exploration—1598.
   - b. Pueblo Indians revolt and drive out Spanish settlers—1768.
   - c. Gov. De Vargas reconquers New Mexico.
   - d. People in New Mexico lived first under Spanish, then Mexican and finally laws of the United States.
   - e. New Mexico was populous enough to become a state in 1912.
2. Cooperation
   - a. Indians within each pueblo worked together to provide for the needs of the village.
   - b. The Spanish soldiers, padres, and government planned the expeditions to New Mexico.
   - c. The people of New Mexico today work together to solve some of the problems brought about by diverse cultures.
3. Interdependence
   - a. Pueblo Indians depended on farming to supply some of their needs.
   - b. The first Spaniards in New Mexico relied heavily on supplies from Mexico.
   - c. Both the Spaniards and the early Americans were dependent on the trading made possible by the Santa Fe trail between Santa Fe and St. Louis, Mo.

E. Sociology

Sociology is the study of the social relations men develop in their interaction with one another; the basic structures and functions of the societies and groups within the 3 cultures.

1. New Mexico Indians with no written language passed along their knowledge and traditions by word of mouth.
2. There was no Indian pattern of warfare; fighting was to avenge a wrong.
3. Spanish padres brought changes to groups of Indians.
4. Some New Mexican Indians rejected the mission way of life.
5. Missionaries included schooling the young as part of a plan to Christianize the Indian.
6 Early Spaniards made few efforts to educate the young as this service was provided by the missions.

7. Early New Mexicans differed in their patterns of settlement.

   Indian—small tribal groups near sources of water and food.

   Spanish—near the pueblos and missions, and farm land.

   Anglo Americans—wherever land and trade opportunities were available.
8. Population centers have grown along major travel routes.
9. There is an uneven distribution of population in New Mexico. One million people live in New Mexico and about 275,000 live in Albuquerque, the largest city. Other areas are sparsely populated.
10. Bringing water to the desert land allowed the growth of much productive farming.
11. New Mexico communities plan solutions of land use and fair treatment of all groups.

FOURTH GRADE UNIT

General Theme: New Mexico—Its Three Cultures

I. A comparative study of how three cultures, the Indian, the Spanish, and the Anglo, use the same natural environment of New Mexico.
   - A. This is Our State—New Mexico—its land, its three cultures, its past, its present, and its beauty.
   - B. Through this study we will endeavor to build the self image of each member of the class by learning more about each cultural group and its major contributions to our life.
   - C. A comparison of New Mexico and its three cultures may be made with one or more of the following:
     1. Madrid, Spain
     2. Lucerne, Switzerland
     3. Hong Kong, China
     4. Canada
     5. Mexico

II. CONTENT
   - A. Geography of New Mexico (A comparative View)
     1. Physical Location
        - a. Locate New Mexico on a map of the United States.
        - b. Compare with other states and/or places suggested above.
     2. Size
     3. Land
        - a. Climate
        - b. Vegetation

        - c. Animal Life
        - d. Natural Resources

- B. Cultural Geography—Differences and similarities of Indians, Spanish, and Anglo groups.
  - 1. Language
  - 2. Dress
  - 3. Religion
  - 4. Architecture
  - 5. Food
  - 6. Fine Arts/crafts
    - a. Music
    - b. Customs
    - c. Folk Arts
    - d. Dances

- C. How the people affected the geography of the region and how the geography affected the people.
  - 1. Indian—no need to modify environment.
  - 2. Spanish—environment modified for pastoral type of life.
  - 3. Anglo—Aggressive type of modifications.

- D. Early history of the Indians, Spanish, and the Anglo in New Mexico.
  - 1. Patterns of settlement.
    - A. Indians
      - 1. Cliff dwellers
      - 2. Nomads—Navajos—Apache
      - 3. Pueblo
        - a. Isleta
        - b. Cultural Models from Pueblos
          - 1) Mr. Pablo Abeita
          - 2) Mr. Alvino Lucero
          - 3) Mr. Andy Padilla
    - B. Spanish Settlers
      - 1. Early Explorations
        - a. Cabeza de Vaca
        - b. Coronado
        - c. Cortez
      - 2. Community Life
        - a. Los Lunas
        - b. Bosque Farms
        - c. Valencia
        - d. Peralta
        - e. Tome

- 3. Cultural Models
  - a. Senator Joseph Montoya
  - b. Late Senator Dennis Chavez

C. Anglo Settlers
- 1. Early Colonists
  - a. Trappers—traders
- 2. Community Life
  - a. Los Lunas, etc.
- 3. Cultural Models

D. Early Government
- 1. In the Pueblos
- 2. In the early Spanish Community
- 3. In a tri-cultural community

E. Government Today
- 1. The location of the state capital
- 2. Santa Fe and places of interest
  - a. Palace of the Governors
  - b. International Museum of Folk Art
  - c. Government Buildings (State Capitol)
- 3. State Government
  - a. Governor
  - b. State Legislature
  - c. City—County—Local Type of government
- 4. State Symbols
  - a. Seal
  - b. Flag
  - c. Song
  - d. State Bird
  - e. Flower—Tree
  - f. Fish
  - g. Animal
  - h. Stone
  - i. Motto

F. Interaction of three cultures—(Indian, Spanish, Anglo)
- 1. *Juan Jojola's—Juan Archuleta's* or *John Smith's* home
  - a. Type: design of homes—
    - 1) Adobe 2) Brick 3) Terron
    - 4) Frame 5) Rock 6) Cinder block
  - b. *Family structure*
  - c. *Furnishings*

2. Dinner with *Juan Jojola—Juan Archuleta* and/or *John Smith*
    a. Posole
    b. Stew
    c. Frijoles
    d. Tortillas
    e. Hamburger
    f. Hot Dogs
    g. Atole
    h. Roast Beef
    i. Fry Bread
    j. Chili

3. Recreation
    A. Points of interest
        1) Carlsbad Caverns
        2) Chaco Canyon
        3) Frijoles Canyon
        4) Santa Fe
        5) Indian Pueblos
        6) Tramway
        7) Navajo Lake
    B. Family Recreation (Children)
    C. Public Recreation
    D. Special Events with *Juan* and/or *John*
    E. State County—Village—Fair
        1) Indian Ceremonies
        2) Spanish Fiestas
        3) Anglo Rodeo

4. Juan's and/or John's Parents at Work. (Economic and/or Industrial Activities)
    a. Professional Workers
        1) Engineers
        2) Scientists
        3) Chemists
        4) Teachers
    b. Local Government
        1) Sheriff
        2) Police
        3) Fire Department
        4) Mayor
    c. Laborers
        Sanitation workers
    d. Pottery making
    e. Jewelry making
    f. Weaving
    g. Farming
    h. Livestock raising
    i. Construction
    j. Other types of work

SUGGESTED ACTIVITIES

I. Language Arts Activities
  - A. Presentation of famous quotations, cuentos, etc.
  - B. Reports—These reports may be presented by individuals or by a group. This involves the students in doing research as well as sharing the information with others. Suggested methods for presentation includes written reports, diagrams, charts, booklets, artifacts, pictures, T.V. or radio programs, etc.
    1. The geography of New Mexico
    2. The government of the state
    3. The motto, seal, the flag, etc.
    4. Early Indian Culture
    5. The Arts and Crafts of the Indian, Spanish American, and Anglo
    6. Methods of transportation (railroads, highways, trails, etc.
    7. The Music, the dances, the foods of the individual culture groups.
  - C. Construction of Maps
  - D. Geographic games, riddles, crossword puzzles, etc.
  - E. Word Games
    1. Learning words in Indian, Spanish and English.
    2. Each child may make own small dictionary chart.
    3. Words listed may be illustrated.
  - G. Writing letters to boys or girls in other parts of the world comparing their communities.
  - H. Read, Tape and/or Listen
    1. Spanish cuentos
    2. Indian, Spanish, Anglo folk tales
    3. History
    4. Periodic articles
    5. Book reports
  - I. Dramatization
    1. Early settlements.
    2. Special event in a pueblo, in a Spanish Community, etc.
    3. A mock legislative session.
    4. The life of an Indian, Spanish or Anglo Student.
    5. Puppetry.
  - J. Writing
    1. Stories about various facets of the unit study.
    2. Poetry
    3. Stories (creative)

II. Art Activities
   A. Construction of dioramas in a small box depicting three cultures in the State of New Mexico. (Indian—Spanish—Anglo)
   B. Plan for an exhibit of New Mexico handicrafts and products depicting the three cultures.
   C. Construct scrapbook, models of pueblos, Indian artifacts (pottery drums, etc.), adobes, etc.
   D. Draw, paint or create
      1. A collage using materials such as maize, chili pods, beans, and other items.
      2. Life in New Mexico (In the Pueblo, etc.) Dioramas.
      3. Historical settings.
      4. Scenery.
   E. Bulletin Boards
      1. What We Learned From the *Indians*—Spaniards—Anglos.
      2. Place of Interest.
   F. Murals
   G. Posters

III. Rhythm—Music
      1. Listen—Sing Indian and Spanish songs.
      2. Learn Spanish dances.
      3. Learn the State Song, "O Fair New Mexico."
      4. Listen to recordings of Spanish, Indian and western songs.
      5. Consult catalog for materials available.

IV. Field Trips and Resource Personnel
      1. Visit Isleta Pueblo and local communities.
      2. Visit museums.
      3. Visit Indian ruins, industrial plants and other places of interest.
      4. Invite cultural models to speak about their cultural background.

V. Culminating Activities
      Mural
      2. Field Trip to Santa Fe, New Mexico.
      3. Give Program or Plan display for parents or other classes.
      4. Plan a fiesta, Indian dances and/or a fair.

VI. Evaluation
      1. Have the defined objectives been met?
      2. The class will be given the opportunity to recall or review areas of interest of added concern.
      3. A review panel of students with the aid of the teacher will point out the highlights of the unit as well as the weaknesses.

The following areas are to be completed or are available in documents previously completed.

VII. Bibliography—(Teachers' and students').

VIII. Audio-Visual Materials required.

IX. Vocabulary List (Spanish—English)

X. Materials Available in Spanish
   1. Cuentos (available from the documents prepared by Mr. Benito R. Martinez)
   2. Songs
   3. Others

XI. Materials Available in English
   1. Histories of Communities Written for Title IV.
   2. Biographies of Local Men and Women Written for Title IV.
   3. Western Stories—Commercially Published.

AN EXPRESSIVE ART PROGRAM RELATED TO THE CULTURALLY ORIENTED SOCIAL STUDIES PROGRAM

Each child is born into a world with which he must come to terms. His art expressions should be such that they will help him better establish relationships satisfying to him and to his world.

By including art programs the school will be able to give the children an opportunity to express themselves and to make contact with a world whose purpose is creativity and beauty. There should be no set goal such as everyone making an ash tray, pot holder, etc.—but rather it should be an expression of creation.

This should be an enriching experience and one which may teach pupils to see beauty in their cultural background, in their every day work and in themselves. The very fact that a portion of the school and the school day is set aside for art may make them realize its importance. Thus art may provide a method of release, a method of self discovery and opportunity for introspection and insight into the cultural backgrounds of themselves and each other. Teaching the child to look deeply is as important as creation!

These art expressions may increase their ability or will to communicate and it may be able to give them something worth communicating.

Art is not difficult and it is relatively easy to obtain good results from beginners—it may give them a sense of accomplishment when other experiences are bringing only frustration. They should enjoy art with no stress about whether their works are successful or not. It is most important that they have free expression at a level where they are comfortable, not an artificial standard established outside themselves.

They should be encouraged to develop pride in their own culture. When these children are shown works of art they also should see examples of the Spanish American and Indian from the early days of New Mexico to the present modern artists. Common folk art might also be displayed around the room. There should be an effort to make the art a non-alien thing and to make it relate directly to a world which the child already knows.

The kinds of materials used in this program should be limited and projects kept simple. The objective should not become one in which they exhaust as many materials as possible but rather should be for the purpose of learning free expression. The children should be able to make splendid use of those things which are available to them, such as branches, leaves, sand, etc. Perhaps each child could bring to class things which interest him, or which he sees as beautiful. These could be things he has found at home, on a trip or on the way to school.

Then the teacher might bring in something "surprising" as a piece of wood found in the area, a colorful box, etc., and explain why it appeals to him as art. This approach should continue with other objects of the area.

It would be an advantage if the class room could be visited by local artists and craftsmen—thus helping to supply incentive not only to the school children but to the area's adults as well. In turn the class might visit artists' studies and watch others expressing their talents.

Trips would be essential to the program. Seeing and knowing the beautiful Spanish folk art and Indian art and contemporary art which exists in New Mexico would give the child new experiences and new insights into his own world.

The success of such a program depends largely on the capabilities of the person or persons directing it. In order that the above may be accomplished it is necessary that this art program related to Social Studies be directed by a person sensitive to the needs of these children and with knowledge of the Arts.

Also necessary would be a library of at least 30 art books, many of them culturally oriented, a phonograph, records and the following list of supplies.

String
toothpicks
paste
glue
plastic clay
crayons (all possible colors)
water colors
paint brushes
chalk
charcoal
drawing pencils
drawing paper (18x24)
construction paper (18x24)
finger paints
finger painting paper (18x24)
soap and tools for carving soap
cardboard (22x28)
easles and tables
paper cutter

EMPHASIZING THE CULTURALLY ORIENTED ARTS IN THE SCHOOL PROGRAM

Children at almost any age are usually responsive to beauty if one takes the time to help them learn to be aware of it. Beauty can be found everywhere in the elements, growing things, animals, humans, and even the seemingly arid wastes. It exists around them and in them.

This is why exposure to the creative and aesthetic art of our society are so important and should be an integral part of a child's education. They should include not only literature but the impact of the other forms—painting, crafts, music, dance, everything that will stimulate the creative imagination.

Now then—this art provides, and has provided through the pages of history, the opportunity for any given group or culture to express themselves productively and creatively with aesthetic results that are uniquely theirs. What better way for a child who is a member of a minority group to identify with his culture than through that group's creative contributions? Exposure to the creative accomplishments of members of one's own culture which all people consider a contribution of quality could be expected to result in a better self-image than simply belonging to a minority group. Needless to say, an improved self image results in an improvement or change in attitude and pride in belonging —ultimately resulting in higher aspirations.

RESOURCE UNITS

FOODS

I. Significance of the Topic

The United States generally is regarded as a melting pot of races and cultures with no distinctive eating pattern of its own. The history of our food habits is a story of how the core of customs of different nationalities that migrated to this country has been handed down through generations.

Today many restaurants specialize in certain nationality foods; among these are Mexican foods. This attests to the cultural food practices and preferences many people still retain in this country.

Regional preferences, too, persist. These have emerged from long-time beliefs and customs of the people. These regional food habits need not be set aside, but should be discovered and respected, and the natural resentment of attack on a family's or person's food pattern should be avoided. When the good values are recognized and teaching is on isolated items, include such as, more milk or more green and yellow vegetables in diet, and less resentment and a more favorable response will result.

Outline of Topic

I. Kinds of Food
  A. Plants
  B. Animals

II. Nutritive Value of Foods
  A. Analyzing Foods to Determine Nutritive Value (Mexican)
    1. Corn
    2. Beans
    3. Chile
    4. Wild Greens
    5. Wild Rose Hips
    6. Panocha
    7. Prepared Foods.
  B. The Food Nutrients and Their Need
    1. Carbohydrates (corn)
    2. Proteins (beans)
      a. Animal Proteins
      b. Plant Proteins
    3. Fats
    4. Minerals
    5. Vitamins
    6. Water

III. Need for Food
  A. Food a Fuel
  B. Building and Repairing
  C. Regulation of Body Process
    1. Minerals
    2. Vitamins

IV. Choosing Foods
  A. Need for different foods
  B. Food guide
  C. Need for Vitamins
    1. Sources of Vitamins
    2. Types of Vitamins

V. Food Industry
  A. Production
  B. Processing
  C. Marketing

VI. Food Preservation
  A. Cold Storage
  B. Canning
  C. Freezing
  D. Drying
  E. Curing
  F. Packaging

VII. Using Foods
  A. Method of Preparing
    1. Cooking
    2. Baking
    3. Frying
    4. Roasting
    5. Broiling
  B. Menus

VIII. History

TEACHING UNIT

I. Objectives
  1. Acquaint the child with all sources of food
  2. Acquaint the child as to how food grows
  3. Acquaint the child with the preparation of foods from farmer to consumer
  4. Acquaint the child with people who work together to provide food for us

II. Concepts to be taught
   1. Vocabulary
   2. Customs and traditions
   3. Origin of each food.

III. Procedures and Activities
   1. Visit local food stores
   2. Make charts and menus
   3. Show film-strips

IV. Resource People
   - a. Workers and suppliers of food
     1. Grocery man
     2. Meat Packer
     3. Fruit and vegetable dealers
     4. Milk delivery and creamery man
     5. Butcher
     6. Cook
     7. Farmer
     8. Waitress
     9. Clerks
     10. Checkers
     11. Field Workers
     12. Orchard Workers
     13. Fisherman
     14. Baker
     15. Livestock producers
     16. Cafeteria workers
   - b. Show appreciation for workers and suppliers of foods.
   - c. Acquaint with role of each person dealing with food.

NUTRITION CONCEPTS

1. Nutrition is the food you eat and how the body uses it.
   - a. We eat food to live, to grow, to keep healthy and well, and to get energy for work and play.
2. Food is made up of different nutrients needed for growth and health.
   - a. All nutrients needed by the body are available through food.
   - b. Many kinds of combinations of food can lead to a well-balanced diet.
   - c. No food by itself, has all the nutrients needed for full growth and health.
   - d. Each nutrient has specific uses in the body.
   - e. Most nutrients do their best work in the body when teamed with other nutrients.

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Tondre, Joseph
Wittwer, William F.

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Miguel Antonio Otero
Charles Ilfeld
Eugene Manlove Rhodes
Juan Bautista Lamy
Edgar Lee Hewett
Lucien Bonaparte Maxwell
James John Hagermann
Frank Springer
Ernest L. Blumenschein
Robert H. Goddard
George A. Kaseman
Ralph Emerson Twitchell

EMILIANO CASTILLO, JR.

Emiliano Castillo, Jr., merchant and mayor of Los Lunas is a well known figure in Valencia County.

Milly was born October 18, 1914 in Los Lunas. He is the son of Emiliano Castillo, and Anna Weber of Germany. He attended the Los Lunas Schools and the University of New Mexico. While in high school he excelled in sports, primarily in basketball and baseball.

He is an active participant in the Democratic Party and has held the office of County Chairman for Valencia County. He has served several terms as County Sheriff, County Commissioner, and as member of the Los Lunas Consolidated Board of Education.

Among his other civic contributions have been service in the office of Village Clerk, Village Treasurer, and Board of Directors of the Los Lunas Hospital and Training School.

He is married to Lucy Romero, daughter of two prominent Los Lunas citizens, D. D. Romero and Barbara Spear.

Mr. Castillo is at present engaged in the general merchandising business. He and his two other brothers, Fred and Joe, have managed the business since his father's death. Mr. Castillo established this business in 1918. Their father held the office of mayor of Los Lunas and it was during his term that the first electric lights were brought to the community.

The office of mayor is not a new one for the Castillo family. Prior to Milly's election, Joe and Fred have served in this capacity. Fred has held the city treasurer's office and has been a Los Lunas School board member.

SENATOR DENNIS CHAVEZ

New Mexico has many family names that go back to the conquistadores and the first European colonists in the Southwest. Among the many distinguished names is the family name "Chavez."

The late Senator Dennis Chavez was born and reared in Los Chavez. His father was David Chavez and his mother was Paz Sanchez. Senator Chavez did not take undue pride in the high positions held by grandsires, great-uncles, uncles and other family members. He did pride himself, however, on the fact that he was the son of poor parents, that he worked his way up by his own efforts and that he put himself through law school at Georgetown University by serving as a Senate secretary.

Senator Chavez studied in the Public Schools of Valencia County and Albuquerque. He became a civil engineer and later an outstanding attorney. He practiced law in Albuquerque for a number of years before 1930 when he was elected to the United States Congress.

Senator Chavez served two terms in the House before bidding for a seat in the Senate in 1934. He lost by 1,300 votes to Senator Bronson F. Cutting. A year later, Cutting was killed in an airliner crash and Chavez was appointed to fill the vacancy. He subsequently was re-elected five times.

As a senator, Chavez fought for a permanent fair employment practices act, sought legislation for development of Western resources and was active in the affairs of Puerto Rico, which he wanted admitted to the Union as the 49th state. Relations with Latin America also held a considerable part of Chavez's attention while he was in Washington.

One of the quieter members of Congress, seldom raising his voice in argument, Chavez, with his inevitable cigar, nevertheless was a picturesque figure and a powerful liberal force. Senator Chavez was the fifth ranking member of the U. S. Senate when he died. He was Chairman of the Committee on Public Works and as third ranking member of the Committee of Appropriations he served as Chairman of the Committee on Defense which handles all appropriations for the department.

At the time of his death in 1964, Lyndon B. Johnson said of him: "Dennis Chavez was an able advocate of the rights of the people. His heart was always with the lowly and those who needed help.... He will be sorely missed."

In electing Senator Chavez to the Hall of Fame, the Historical Society of New Mexico has honored a descendant of pioneer Spanish colonists. He served as congressman from 1930 to 1935, and as United States Senator from 1936 until his death in 1964. He was noted for his fight to outlaw racial discrimination in employment, to improve relations with Latin America, and to establish strong national defense.

The people of New Mexico were fortunate to have a man of the Senator's standing in the United States Senate. He was a tremendous benefit to this state, and most people, regardless of political affiliations, came to regard Senator Dennis Chavez as a truly great man.

(Adapted)

LIEUTENANT GOVERNOR TIBO J. CHAVEZ

Playing a full and varied role in public life of his state, Tibo J. Chavez served as New Mexico's lieutenant governor from 1951 to 1954, after holding office as state senator from Valencia County during 1940-1950. He was returned to this office in 1956. Active in the practice of law at Belen for the past two decades, he has also served as president of the New Mexico Heart Association.

Mr. Chavez was born on June 12, 1914, the son of Ignacio and Emilia Chavez. His father was born in Belen in 1870 and was a merchant and business man. His mother was born in Los Chavez. Tibo J. Chavez graduated from Belen High School in 1930. As a high school student he played on the baseball, basketball and football teams, and participated in track events. When he was in the seventh grade he began a schedule of spare time and summer employment at the Becker Dalies Store at Belen, where he continued to work until his graduation. Mr. Chavez then entered the University of New Mexico. At the University he was a member of the debating team and of the Foreign Service Club. Graduating in 1934, he received the Bachelor of Arts degree. He took his degree of Bachelor of Laws at Georgetown University Law School in 1939. Admitted to the bar of the state of New Mexico in 1940, he established his law practice at Belen. On March 26, 1946, he was admitted to practice before the United States Supreme Court.

After being admitted to the practice of law in New Mexico, he served as city attorney of Belen, and was later assistant district attorney. Entering the State Department's foreign service in 1943, he was assigned to the Economic Welfare Program in South America, and was an attache of the American Embassy in Santiago, Chile. He remained in the foreign service until 1945, then returned to his law practice in Belen in the fall of 1946. He was first elected to the New Mexico State Senate in 1949, and at the conclusion of his term, became candidate for lieutenant governor of the state. Elected in that year, 1951, he served until 1954. In 1956 he was again elected to the State Senate.

Mr. Chavez was a member of the board of regents of the University of New Mexico in 1947 and 1948. Serving on the New Mexico State Police Board in 1956-1957, he was reappointed to this board by Governor Burroughs in 1959. Mr. Chavez has served as a member of the board of directors of Ranchers Exploration and Development Corporation, a New Mexico mining corporation. As a lawyer, he is a member of the District of Columbia Bar Association and the New Mexico Bar Association. His local memberships include the Lions Club, and he is a member of the Catholic Church.

Mr. and Mrs. Chavez are the parents of four children: Christopher, Reginald, Tibo Jr., and David Carlos. These children represent the sixth generation of the Chavez family in New Mexico, their forbears having settled here before it was a part of the United States.

(Adapted)

DANIEL FERNANDEZ

By Janette Baughman

Born during one war, he died during another, barely on the threshold of what we call life. Yet in that brief span from 1944 to 1966 he managed to influence people around him in a most remarkable way.

There was nothing in the background of Daniel Fernandez, 21 year old aerial gunner, that indicated that he was destined to sacrifice his life to save the lives of four comrades. He lived all his life in a small town (Los Lunas) south of Albuquerque. He thought he might like to move to Texas after the war and raise horses. He hoped to be a rancher like his father.

On February 18, with fifteen others he chose to go out on ambush patrol from Cuchi, South Viet Nam. He had been out all night when the grenade was thrown at 7 a.m. It hit Danny in the leg and started to roll toward four other men. Without a moment's hesitation, he shouted, "Move Out!" and threw himself on top of the grenade, which exploded instantly beneath him.

When they brought his body home, so many came to pay their respects that the final services had to be held in the gymnasium instead of the local church. He was given a hero's funeral with full military honors at National Cemetery in Santa Fe, and on that day, Feb. 26, 1966, all flags on State buildings flew at half mast in tribute to Danny Fernandez, the Los Lunas boy who became a man on the plains of Viet Nam.

President Johnson awarded the Congressional Medal of honor to Mr. and Mrs. Jose I. Fernandez in April, 1967, at a ceremony in the White House rose garden. Two of those whose lives he saved were present, as well as Danny's sister, Rita, and his brothers, Peter and James.

FRED D. HUNING

In the middle of the 19th century the rich commerce trail to Independence, Missouri, and the route to Mexico brought a new immigration. Among the first ones to venture west were the Hunings. Three brothers, Franz, Charles, and Louis, came about the year 1860. They were natives of Hanover, Germany. Louis Huning, (Fred Huning's father): it is said that he had approximately forty-five dollars cash when he arrived in Los Lunas. They branched out, and it is said that by 1871 they had six branch houses in the general merchandising business, and they handled many hundreds of thousands of dollars worth of goods. Their government contracts amounted to $150,000 annually. In addition to their immense mercantile business they had many head of sheep and cattle. At one time they had 60,000 head of sheep, and 8,000 head of cattle.

In 1870 they constructed one of the best full roller process flour mills in the area. It is located where the Honor Farm is situated now. Louis took water from the river to form a lake, ran it through the mill, then channeled the water back into the river.

This was to be the inheritance that Fred Huning built upon. He was born September 10, 1880 in Los Lunas; his father was Louis B. Huning.

Mr. Huning attended school in Los Lunas and Albuquerque, and he first worked on a ranch owned by his father along the New Mexico-Arizona line where his father had a herd of 65,000 sheep. Mr. Huning worked in an office and as a salesman for Gross Blackwell Company, now the Gross Kelly Company. He returned to Los Lunas where he took over the active management of the Mercantile business.

He was an active participant in civic affairs. He served for several years as a member of the Board of Regents of the New Mexico School of Mines, was County Commissioner of Valencia County for five years, and was a member of the Highway Commission for four years. He also served on the Middle Rio Grande Conservancy District for six years.

Mr. Huning first married Miss Maud Jagels, now deceased. They had one son Fred Demetrio Huning, Jr. The younger Huning has actively managed the Huning Mercantile Company which has been in the family since 1861. He was graduated from the University and he worked as a civil engineer with an Albuquerque firm on subdivision work. In 1955 he worked with U. S. Geological Survey in eastern New Mexico, and after his term in the service he has been engaged in the mercantile and ranching business. He and his family live in Los Lunas at the present time.

The elder Huning's second marriage was to Miss Ethel Tyler, and they have three children. Jack manages the ranching business.

Mr. Huning died October 16, 1956.

SALOMON LUNA

Salomon Luna was a dominant figure in the political, business, and social life in New Mexico for a quarter of a century. He was an able, resourceful, and driving leader in the upbuilding of the community, county, and state. He worked for civic betterment and growth. He was a leading figure in the social and the individual development of New Mexico.

Mr. Luna was born in Los Lunas, October 13, 1858. He was the son of Don Antonio Jose Luna and Isabella Baca Luna. He married Adelaida Otero in 1881, a daughter of an old distinguished family of New Mexico. She was the granddaughter of Judge Antonio Jose Otero whom General Kearny elevated to the bench as District Judge of the Second Judicial District at the time of the American occupation.

Salomon Luna received his early education from private tutors and graduated from St. Louis University. He was engaged on an extensive scale in the sheep and cattle business. His sheep interests in New Mexico were considered to be the largest in the State. He owned land in Valencia, Catron, and Socorro Counties.

He was repeatedly called to office in Valencia County. He held the offices of probate clerk, sheriff, treasurer, and tax collector. He held positions of the greatest responsibility in national and local Republican affairs, and did a great deal to advance political affairs in Valencia County. He could have been Governor of the State or one of the first senators from New Mexico had he so desired. He was vice president of the First National Bank in Albuquerque, and was the head of the Occidental Life Insurance Co.

He was the fortunate inheritor of real estate, and he built a magnificent residence in Los Lunas, which still stands, and is at present occupied by the Sullivan family.

He was a delegate to the first Constitutional Convention in 1910.

The high school in Los Lunas was named for him—The Salomon Luna Union High School.

He died at the age of 54.

SENATOR JOSEPH M. MONTOYA

Senator Joseph Montoya was born in Sandoval County, New Mexico, on Sept. 24, 1915. He attended Regis College in Denver, Colorado, and Georgetown University Law School in Washington, D. C., receiving his Bachelor of Laws Degree in 1938. Senator Montoya is married and is the father of three children.

Senator Montoya has had considerable experience in legislative work, having first been elected when he was twenty-one years of age to the State Legislature. He has served almost ever since that date both in the House of Representatives and in the New Mexico State Senate. During this time he was also elected four times to the office of lieutenant governor of the State of New Mexico. He was serving as lieutenant governor when he resigned to run for Congressman to fill the vacancy caused by the death of the late Antonio M. Fernandez. He completed four terms in the Congress of the United States.

As Congressman, Montoya was an outstanding member of the House Appropriations Committee. He has played a very successful role in obtaining reclamation projects for New Mexico, bringing about better educational opportunities for the school children and college students, better health for our citizens and proper representation for the businessmen and the working people of our state. He has been a strong advocate of federal aid to education and of student loans for college students under the Federal Defense Education Act. He has supported legislation designed to improve the condition of the farmers.

On numerous occasions, he has been selected by the President of the United States and the Speaker of the House of Representatives to represent our government or Congress in missions of international importance. He is a member of the World Parliamentary Union and the Inter-American Parliamentary Organization.

Joseph Montoya was elected Senator from New Mexico and is now serving in that capacity.

EDUARDO OTERO

Eduardo Otero was an active, dominant leader in business and politics in Valencia County and in New Mexico. He was a resourceful, driving leader in the upbuilding of Los Lunas, his home town.

Mr. Otero was born in 1880. He was the son of Manuel B. Otero, and Eloisa Luna Otero de Bergere, whose names have held a prominent role in the history of New Mexico. A brother of Mr. Otero was a representative to the King of Spain and Mexico. His mother was related to Don Domingo Luna, the conquistador under Diego De Vargas Lujan, and to Ponce De Leon.

He was Salomon Luna's nephew, and when Mr. Luna died he fell heir to his uncle's extensive sheep business, as well as to his political career. He was the leading Republican in the county and state.

He was educated in Catholic Schools in St. Louis and was graduated from the University of St. Louis.

He held numerous civic, and county offices. He served as treasurer for the County of Valencia, and was chairman of the Republican party for Valencia County. He was an active civic and public leader. He promoted various projects for the community in Los Lunas, and the county.

He passed away April 9, 1932.

JOSEPH F. TONDRE

By Celina Archuleta

Joseph Tondre, a well known Los Lunas citizen, favored progress and saw many changes in the Rio Grande Valley where his grandparents established a trading post at Isleta. The Tondre family was among the original settlers who came from Alsace-Lorraine, France, in 1864. Grandmother Tondre and her three sons started a wine vineyard in Los Lentes. The area was chosen because it was mentioned by Bishop Lamy as having a climate similar to that of their home in France. They started their vineyard with over 30,000 grape vines. When the Atchison, Topeka and Santa Fe Railroad came through the community, Grandmother Tondre gave them land rights with the agreement that the grapes would not be harmed. The company gave her a traveling pass in return for the land rights. Mrs. Ruth Tondre has a copy of this pass along with the winepress, and other relics which have been in the family since their coming to the Valley.

He attended the only local school, a one-room adobe building. The teacher of the school was Toribio Gutierrez, who spoke Spanish, and he and the other four boys studied Spanish literature from one Spanish literature book. The first language Mr. Tondre spoke was the Tewa language on the reservation. The other two of the languages which he spoke were French and German. Later he attended St. Michael's School in Santa Fe, which was a three day wagon trip at that time. Three or four wagons traveled together as protection against the Navajos and Apaches.

Mr. Tondre held a number of occupations. Among the many were doing odd jobs at St. Michael's to pay for his room and board. He also brought dried fruit and vegetables as payment. His first paying job was sweeping, doing dishes and helping the wife of a Railroad agent in Los Lunas. He walked back and forth from home every day and received seventy-five cents a week for his efforts. Here he learned to be a telegraph operator. He also worked for Simon Neustadt, a Los Lunas merchant. He drove Neustadt's brother-in-law, a sheep and cattle broker all over the State in a buggy, and translated English into Spanish for him. For this he received twenty dollars a month.

Mr. Tondre was born February 26, 1883 in Isleta and died February 3, 1968 in Albuquerque.

In 1920 Mr. Tondre was elected sheriff of Valencia County. In 1926 he was appointed U. S. Marshal by President Coolidge. He served as warden at the State Penitentiary for a year and a half. Through his efforts the Honor Farm was purchased and located outside Los Lunas. This institution provides meaningful work for the trusted prisoners on the farm.

Mr. Tondre was active in politics, and was often called "Mr. Republican." He ran for lieutenant governor and governor in 1936 and 1940.

Mr. Tondre was on the school board twenty years, and he considered his work in the field his most important contribution. Valencia County was the first in the State to replace the office of County Superintendent with three district superintendents. He worked hard to improve the standards in the schools and he encouraged the hiring of qualified teachers.

Joseph Tondre married the former Ruth Powers and they have five children. Mrs. Tondre has been instrumental in establishing a well stocked, and up-to-date library in the community of Los Lunas. She is the librarian at the present time, and the number of books is steadily increasing, especially children's books.

Mrs. Tondre is documenting the many artifacts which have been in the family since 1864. She is assembling them in the family home which should be of great historical interest to the people of the Valley, and of New Mexico.

DR. WILLIAM F. WITTWER

Dr. William F. Wittwer was born in Salem, Nebraska, November 21, 1871, the son of Fred Wittwer, a Nebraska livestock farmer, and Mary (Stalder) Wittwer. He was the second son of fourteen children. He lived at Salem until he was nineteen years of age and obtained his early education in the public schools there. After finishing public school Dr. Wittwer entered Valparaiso University at Valparaiso, Indiana, where he completed his pre-medical work and obtained the Bachelor of Science degree and also a degree in pharmacy. For his medical training he selected Indiana Medical College at Indianapolis and graduated there with the Degree of Doctor of Medicine with the class of 1897. He practiced in Peru, Indiana, for three years and then came to Los Lunas, New Mexico.

Soon after he came here he married Fanny Belle Nowlin of Missouri, who had come to New Mexico for her health. She died in 1904. He married her sister, Anna, in 1906, and his only child, a daughter, Fanny Belle, was born in 1910. The doctor's second wife died in 1921. He remained alone until 1936, when he married the former Ruth Crutchfield of Texas, whom he met while she was visiting in Belen.

Dr. Wittwer engaged in the practice of medicine over three score years. He delivered most of the area's babies for a half century and he battled the elements to keep the people well before there were hospitals or roads.

Dr. Wittwer owned the first automobile in Los Lunas—a Buick 10 which he said "never saw Albuquerque." The car was not much use for awhile, he said, because no improved roads were built through Los Lunas until 1920. He remembered working under very primitive conditions and had operated by the light of lamps with reflectors held by neighbors.

A year before Dr. Wittwer arrived in the Territory an epidemic of small pox killed more than a hundred persons in nearby Tome. He and Dr. Radcliffe from Belen, carried out a campaign to immunize the populace against smallpox and other diseases.

Dr. Wittwer took an active part in the life of the community. Speaking of his civic projects such as pushing for organization of a state health department, Dr. Wittwer once said he "had not done anything that any other person living in the community wouldn't have done." He was appointed colonel aide-de-camp on the staff of Governor Mechem and received an honorary appointment to the staff of Attorney General Hartley. He was a member of the Elks, the American Medical Association and the Southwestern Medical Association.

Dr. Wittwer was one of the most loved and honored physicians in all of New Mexico. He died on June 1, 1965.

Histories of Local Communities

HISTORY OF BOSQUE FARMS

By Pat Salazar

Until recently, Bosque Farms was known as Bosque de Los Pinos, a name given by the early Spanish settlers of that area. Don Salomon Luna, a prominent figure in Los Lunas, had large land holdings in this area at one time. The name Bosque de Los Pinos came to be associated with the late Don Eduardo Otero who lived there and tried to develop as much land as he could. When Don Salomon Luna died, most of the land in the Bosque Farms area was taken over by Don Eduardo Otero; his nephew, Rafael Gurule took care of the ranch under Don Salomon Luna.

The land holding was extensive, comprising 2800 acres more or less, and Don Eduardo had as many as 30 men working for him at one time. He cultivated much of the level land that he had and left the rest for grazing cattle. In 1914 Don Eduardo hired Juan J. Gurule as ranch manager.

Don Eduardo had beautiful horses which were highly prized in those days. People took pride in owning good horses they could ride and work with. Don Eduardo used his horses for family outings, pulling fancy surreys, (jaques). He had large herds of cattle which were mostly Herefords. He had an interest in improving his herd. Most of the hay and grain he raised was shipped to Albuquerque from the Los Lunas depot. He also experimented in raising cotton, but the soil and the climate didn't seem to make it profitable. The land had too much alkali and in places the water level was too high, causing animals and people to sink in the mire as they were walking along. To remedy this situation Don Eduardo was instrumental in getting the Middle Rio Grande Conservancy District to dig canals to drain or leach out all this excess moisture that made some alkali lands unprofitable. He met with opposition from many quarters, but finally his word was accepted and the conservancy proceeded to its completion.

Don Eduardo's failing health was one of the reasons why he could not continue with his holdings, and so through some transactions made before his death, the U. S. Government obtained the land for rehabilitation purposes. However, before he passed away he sold some land directly to Mr. Delfino Gonzales, Sr., who still lives at Bosque Farms. Don Eduardo also sold land to Mr. C. C. Pacheco who lived at Bosque Farms for many years. Max Saavedra also bought land from Don Eduardo but moved out to live elsewhere.

In 1934-35 many parts of New Mexico experienced a heavy drought. To top it off the depression was on. Many families in Northern New Mexico had been wiped out by drought and choking clouds of wind-whipped dust. The Federal Government, seeing their plight, offered to resettle these families on this 2800-acre tract. Many people who came to develop this land showed that they were determined to do their part in making a go of it.

Ray Mitchell, one of the original settlers who still lives there, relates the following story:

"I came here from Taos Junction which is near Tres Piedras, New Mexico. Soon after the people arrived in this area, the government officials told the people that it had 42 tracts of land that were to be sold to the people. In order to avoid favoritism the 42 tracts were obtained by drawing lots for them. The drawing for the tracts was held on May 1, 1935. The plots of land averaged from 40 to 80 acres. I drew land that is west of the present school. However, many land owners have sold and exchanged land between them so that very few have the original land they drew.

"Other settlers who arrived with me at that time were the Jackson's, Woodward's, Holmes's, Burns's, Bauler's, McDermick's, Brown's, Smith's, McKenzie's, Norris's, Baxter's, Morris's Beatty's, Anderson's, Noble's, Cox's, Pachecos', Killebrew's, Gonzales's, Proctor's, and others. The only other family besides us, and they were here when we came, is Delfino Gonzales, Sr., who still lives here in Bosque Farms.

"These were depression days and Works Progress Administration (WPA) days. As many as 1500 WPA workers worked the Bosque Farms area at one time. The government hired workers to cut trees, level land, make adobes, and build homes. When the first settlers arrived, they lived in two-room shacks and tents before their permanent homes were constructed. Some of the early homes were built in the Spanish style, being for the most part flat roofed with a firewall or bricks around the top and around the windows. These homes had two and sometimes three bedrooms. Long round vigas were used for beams.

"For the first year we rented the land from the government. In the meantime everybody was busy digging trees, ditches, and leveling the land. The people found they needed more horses to do the work that had to be done. The government then went ahead and bought 120 head of horses and they were brought here from the Organ Mountains near Las Cruces, New Mexico. The people then broke the horses and put them to work. But soon they found that horses could not remove the big heavy tree stumps, so caterpillars were brought in to do the heavy work. Draglines were also brought in to dig ditches and build banks. People cut wood that was taken home for fuel.

"After the government had paid for all the surveying and leveling of the land, it sold on an average for $140 an acre, and the people were given 40 years to pay for it. To many people the land did not prove profitable, and they left the Bosque Farms area.

"The Bosque Farms School was built at the same time as the homes of the original settlers. (Most of the original settlers came down from Taos and Harding Counties.) The first school was a one-room shack and Mr. Iverson H. Burgess was the first principal. He had the first through the eighth grade classes in that room. In 1936 the present school structure was built by WPA workers. Interestingly enough, the Bosque Farms School has the honor of being the first school in New Mexico to serve hot lunches to their students. The first students to attend the Los Lunas High School were transported in a truck which you could call a big wooden camper. The driver of that truck was Eduardo Zamora who lived in Peralta.

"In 1934 the government bought cattle which were sent to pasture down in Old Mexico as New Mexico had been pretty dry. The cattle remained in Mexico for a year and then were brought back. I recall a herd of 130 head being driven from the Los Lunas Railroad yards and herded on to Bosque Farms. The government then decided to help the people by allotting meat to each family. These were hard times!

"For recreation the first dances at the Bosque Farms were held at different homes at different times throughout the year. Softball teams were organized and played on Sundays or when they had time off. Square dancing was popular. What people really enjoyed were those big family dinners on Sundays. On Sundays different families served as hosts.

"The Community Fair as it is called today, is still a favorite recreation for young and old. Mrs. Crystal Carpenter originated the fair idea in 1939. At that time a little more than $14 was offered for prize money. Its popularity grew, and each year the people of the area eagerly await 'fair time.' Young and old have participated in the livestock division as well as in the arts and crafts, baking, and cooking. Who can forget the exciting rodeos we have had for young and old! The old-fashioned basket lunch has also been popular at many of our fairs. It's a safe bet no one goes home hungry when fair time comes around."

Those are the words of Ray Mitchell, one of the original settlers who still lives at Bosque Farms at the time of this writing (1969). In 34 years Bosque Farms has seen many changes and many people have come and gone. People years ago asked Mr. Delfino Gonzales Sr. "Why did you buy in this lonely area?" "You wait and see," Mr. Gonzales answered. "This place will grow and people will like to live here."

Today many people who now live in Bosque Farms have decided to remain there because of its proximity to their jobs in Albuquerque, and others have remained because they like it there.

There is no doubt in anybody's mind that more people will be coming to live here, but it's a good idea to let them feel welcome and to let them know that their neighbors to the south pitched in to help the early settlers get started. The Bosque Farm project was a project of Americanism at its best.

HISTORY OF PERALTA

By Pat Salazar

Peralta derives its name not from the second Spanish Governor, Don Pedro de Peralta, but from the families that lived here, the descendants of Andres and Manuel de Peralta who came to New Mexico before 1680, and of Pedro de Peralta, a native of Valladolid in Spain who came here in 1693. Tibo Chavez in his book *Rio Abajo* claims that Peralta was at one time called "Placeres," but the people there had a strong inclination to name the village "Peralta" after the Peralta family, and the name has remained so to this day. Our Lady of Guadalupe Church at Peralta was built in the year 1879. It has always been a mission of the Tome Parish. Father J. B. Ralliere, the Tome pastor, would come and give mass frequently. The church had a flat roof for many years, and it was not until 1912 that Father Ralliere hired a contractor from Albuquerque to install the pitched roof it has today.

Some Protestant denominations seem to have made some inroads in this community. Site of the first Methodist Mission, established at Peralta, dates from 1871, although a Protestant group had been organized here as far back as 1855. This coincides with the diary kept by Fr. J. B. Ralliere. In his diary he says that at one time he was delivering a sermon at his church when the Protestant group started tolling their bells nearby. He had to cut his sermon short. This is a community which has abided by religious toleration and various friendly denominations have lived for years side by side.

The Methodist group was organized at Peralta in 1855 under a man named Ambrosio Gonzales according to Charles Coan in his book, *"History of New Mexico."* By October 17, 1871, Thomas Harwood from Albuquerque visited Peralta and found that there were forty-two members of the Methodist faith.

Peralta is also known in New Mexico History as "The last battle ground of the Civil War in New Mexico." The Union forces emerged victorious.

Calvin Horn in his book, *New Mexico's Troubled Years,* recalls that the governor of the territory of New Mexico during the Civil War was Henry Connelly the great great grandfather of the Connelly's who now live at Peralta. He was born in Virginia. The family then migrated to Kentucky where he lived until 1824 when he moved west to New Mexico. Dr. Connelly put down roots in the territory. He knew Mexican leaders from long residence in Mexico. He owned his first store in Chihuahua, Mexico, in 1830. He enjoyed the personal friendship of many of the influential Mexicans and was known always as a man of ability and integrity. In 1839 Connelly led a caravan of 100 men who made the trip through Texas to Missouri and back to Chihuahua. He became a successful merchant.

Henry Connelly married the widow of Don Mariano Chavez, who was the daughter of Don Pedro Perea. He and his wife lived in an hacienda at Peralta where he built a large mercantile store.

Connelly was elected to the Territorial Council in 1851, then to the State Senate. In 1861 he became the first territorial governor to be appointed from the territory. He is now known as "The Civil War Governor." As governor, he made it a point to be at different battlefields to see how the Union forces were doing against the Confederates. The Confederates had a confrontation with the Union forces at Valverde which was the battleground near Ft. Craig south of San Marcial. From a vantage point Governor Connelly saw the Confederates overrun the Union positions and he lost no time in getting back to Peralta; then he began to distribute his cattle, merchandise and equipment to the people of Peralta, lest they fall into the hands of the Confederate forces. The Confederates there lost a lot of wagons, bayonets, mules and other supplies. They hastily retreated south and put up their last stand at Peralta. The battle at Peralta took place April 18, 1862 and most of the people residing at Peralta were spectators, but, nevertheless, many helped the Union forces under the command of Colonel Edward R. S. Canby. The Confederates after an all-day battle were forced to retreat to the west bank of the Rio Grande under cover of a dust storm, abandoning their supply trains which consisted of 60 wagons. After losing the battle at Peralta the Confederates retreated into Texas. Only 1200 of the 3000 were able to leave the territory and reach Texas.

Another important figure at Peralta was a man by the name of Colonel J. Francisco Chavez. He was famous in many escapades which included fighting Indians. During an Indian raid on Peralta, a man by the name of Jesus Alderete was kidnapped by the Navajo Indians at the age of 14 years. (He is the great grandfather of Lee Romero and Jesus who live in this community.) The Indians beat and mistreated him every evening after he brought in the sheep from the range. They pierced his ears and the Indians made Mr. Alderete wear turquoise earrings, and he wore his hair in a long braid. He was held a captive for five years. Nobody seemed to know of his whereabouts. One day Colonel Francisco Chavez and Domingo Vallez spotted Mr. Alderete herding some sheep belonging to the Navajos. The Indians would not release him, but Colonel Chavez and Domingo Vallez were men who wouldn't stand for that. The fought the Indians with their bare hands and rescued him. Colonel Chavez delivered him to his mother at Peralta. The mother recognizing him, was so overcome with joy at seeing her own son again, that she fainted and was in a coma for twenty-four hours.

Mr. Jose M. Otero relates the following: My father Adolfo Otero worked for 45 years for a prominent businessman by the name of Abraham Kempenich. He opened a General Mercantile Store around

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the year 1900. Mr. Kempenich was a native of Germany. He had three sons by the names of Eugene, Henry and Paul Kempenich. Abraham was a man who helped the people of Peralta in many ways. He would buy the crops that the villagers would raise and would then barter for whatever household wares the people needed. Mr. Kempenich was well liked in the community even though he bargained with the people a good deal. He would buy almost everything the people raised. He was found dead near his store in the year 1905. Mr. Otero continues and mentions the fact that after Eugene Kempenich's death, the General Merchandise Store was taken over by the Wortman family. Anna Wortman used to work in the house of the Kempenich's and when Henry Wortman arrived in this area he was attracted to Anna whom he married soon after. They purchased a house from Mrs. Victoria Connelly and settled down to operate the Wortman store which was in business until 1944. The Wortmans had three children, Harry, Emmy, and Eddie.

Other people who have been merchants and who have served the people of Peralta well are Frederico Romero, Jesus Alderete and Jose M. Otero who has operated his store for more than thirty years.

The old Peralta School was constructed in 1911. Among the early educators and principals at the old Peralta Grade School were the following:

Lola Geisler
Adelino Sanchez
Nathaniel Baca
Mrs. C. C. Pacheco
Fred Landavazo
Salomon Montoya
E. B. Sanchez

There have been many dedicated teachers who have taught at Peralta. Among these educators we find E. B. Sanchez who was a teacher and Principal at Peralta for a period of 23 years. While there Mr. Sanchez and his faculty moved into the present building in the year 1946. Many people from Peralta had been hired to construct it. A dedication for the present school building was held and Mr. R. H. Owens with the Santa Fe Railroad was the main speaker. Many people attended the ceremony. Mr. E. B. Sanchez also relates that he started hot lunches for the first time at Peralta in the year 1947, and to this day the children benefit from it. E. B. Sanchez is still with the system as an administrator at the Los Lunas Elementry School.

ISLETA

By Anne Williams

Many, many centuries before the European discovery of America, it is believed that the first settlers came to this land. They were Asians who crossed a bridge of ice or a now vanished land bridge over the narrow Bering Straits between Alaska and Siberia. In a slow movement covering centuries, some of these people eventually came upon the Rio Grande Valley.

In 2,000 B.C. they led a primitive life in this new land. Over the years they gradually learned to make bows and arrows, pottery, and adobe buildings. Their villages, containing several hundred people, were situated on top of high mesas for defense. These villages often consisted of large communal type dwellings. Below the villages, they had cornfields in irrigated lowlands.

From 1276-1299 A.D., as shown by rings in ancient tree trunks, there was a great drought. After holding out as long as they could, the cliff dwellers were forced to abandon their villages and migrate to the great rivers. In this way, the Indians, as they later came to be called, found their way east to the Rio Grande Valley where they established new villages or pueblos as they are now called after the name given them by the early Spaniards.

The pueblo of Isleta or of Shiaw'iba, its Indian name, was probably established sometime in the 1300s. It was located about fifteen miles west of the Manzano Mountains. The peak, called Shyabato, the home of the Kachina, can easily be seen by the residents of the village.

It can be assumed that the early dwellers in pueblos such as Isleta lived through a combination of farming their rich valley lands, hunting in the nearby prairies and mountains, and some trading with other pueblos. They lived a full, satisfying life. Religion was a strong force in their lives and permeated everything they did. They believed in more than one God and in the spirits of the supernatural and in ghosts and souls of the dead. Everything they did, including such things as their annual animal hunts, had religious significance. Because of their great feeling of oneness with Nature, the Indians had a great respect for everything having to do with nature. An example of this religious significance is shown by their customs during the hunt. A definite method of capturing animals was followed. Before going out, they made an image of the beast of prey and carried it with them, as a symbol of good luck. They treated every animal with great respect and during a ceremony, blood from an animal was forbidden to flow so they either smothered or drowned the animal when capturing it.

When the men returned from deer hunting, certain rituals were carried out. After the kill, the deer's head was turned toward the village and the deer was sprinkled with corn meal. The hunter passed his hand over the body three times and then cut the tips of the ears off and offered them to the dead. He cut another piece off and offered it to the ground. The intestines were offered to wild animals. The hunter drank some of the blood to make him strong and he cooked the heart and liver in camp and ate them before returning home. After returning home, he put the deer in the middle of the floor with its head toward the sun. If any visitors came they sprinkled it with meal and breathed in from clasped hands. The hunter gave pieces of venison to the town chief, hunt chief and the hunter's relatives. A manta, or shawl, was put over the deer and beads around its neck. It was offered foods which it liked when living. This completed the ritual.

Besides the hunting ceremonies, almost every phase of the life of Shiaw'iba was regulated by ritual and ceremony. The people of the village were divided into two clans, the Black Eye Clan and the Red Eye Clan. The Black Eye Clan is the winter group and the Red Eye Clan is the summer group. Each Clan had a kiva or ceremonial house. Most of the ceremonials were secret, many of them consisting of dances or religious ceremonials having to do with such things as thanksgiving for good crops and rain, rabbit hunts, grinding of corn. One other dance was the scalp dance which was held at night and celebrated victories over the marauding Navajos and Apaches. It was considered very sacred.

The villagers had many games and entertainments. These pastimes were such things as girls' ball games, handball for everyone, dart games, kick ball, and relay races for men and boys.

Life had gone on in the village for many generations in much the same way, year after year, when suddenly an event occurred which was to have an overwhelming effect on the people of the village and all the other Indian Villages along the Rio Grande. This event was the arrival of Francisco Vasquez de Coronado and his little band of Spanish explorers in 1540. Although Coronado makes no mention of it in his journals, the village was in existence in its present location when the Spaniards first came. Hernando de Alvarado was the first white man to come upon the village. The explorers who followed him, called the village by the name of Isleta to signify that it was a small island located between dividing branches of the river.

Throughout the century following the first sighting of Isleta by the Europeans, settlers from Spain gradually established residence along the Rio Grande. Along with these settlers came many Catholic priests and brothers who, besides serving the needs of the new settlers, were to convert the Indians to Christianity. Although there were many instances where the Spaniards lived in harmony, there were also instances where the Spaniards enslaved the Indians and treated them cruelly and without feeling.

Finally, in 1680, the pueblos of all of New Mexico united under the leadership of Pope and revolted against the Spaniards. Between 1669 and 1674, Isleta had grown in population when refugees from the villages in the Manzanos had fled from Apache raids and established homes in Isleta; and at the time of the Pueblo Revolt, there were some 2,000 people living in Isleta.

As soon as the Revolt of the Pueblos began, the nearby Spanish settlers took refuge in the village of Isleta. Eventually a total of about 1500 Spanish refugees reached Isleta and they effectively prevented the Isletans from joining their fellow Indians in the revolt. After some time the group of Spaniards and some 317 Indians were forced to retreat down the river.

In 1681, the Spaniards, led by Governor Otermin decided to attempt to reconquer New Mexico and a force of sixty men marched north to Isleta. They arrived early in the morning and began to prepare for an assault on the village. Otermin divided his men into four groups and began the attack from all four sides at once. Although the Indians resisted, they were overcome, and the Spaniards gained possession of the plaza. While the fight was in progress at Isleta two Indians escaped and notified the pueblos in all directions of the approach of the Spaniards.

This warning helped the other pueblos prepare for the coming of the Spaniards; and when Otermin marched north, he was eventually forced to fall back to Isleta. Upon his arrival back at Isleta, he found that a large number of the inhabitants had fled and joined the Indian war parties under Tu-pa-tu.

In January of 1682, Otermin decided to retreat south again; and some of the Indians remaining in Isleta decided to go with the Spaniards. Before leaving, the Spaniards burned the pueblo, all the grain, and all the supplies.

The Indians from Isleta who accompanied Otermin south settled and established Ysleta del Sur, in the present state of Texas.

In 1692, when Don Diego de Vargas began his reconquest of New Mexico, he found Isleta abandoned, the inhabitants having remained with other tribes following the burning of Isleta.

In 1710, Isleta was resettled and rebuilt as its former inhabitants returned from the villages where they had been living. One reason why the Indians of the pueblos were ready to admit the Spaniards back without a struggle was because they had been raided constantly, during the absence of the Spaniards, by the Apaches and Plains Indians.

Throughout the next generations, the Isletans and the Spaniards often banded together for mutual protection against the Apaches and Comanches. It is on record that in August of 1791, the people of Isleta came to the rescue of the Spanish village of Tome, located some twelve miles south, when they were attacked by Apaches. During this engagement, special praise was given to the Isleta Captain Taschelnate, who led the battle against the attacking Apaches and prevented total destruction of the town.

Even before the Pueblo Revolt, Isleta had been established as a center of the Catholic faith in New Mexico. The church had been built before 1635. Although the old church was burned during the Pueblo Revolt, it was rebuilt during the eighteenth century.

As in all of early New Mexico, the Roman Catholic Church played a large part in the history of Isleta following the coming of the Spaniards. Although retaining their ancient religion, the Indians accepted Christianity. At first, this acceptance of another religion was almost surely done as a means of self preservation; but eventually, the new religion became entwined with the old and the customs and feast days were intermingled until it became hard to know where a ritual had really originated. One of the fascinating legends growing out of the early days of the Church of Isleta is the legend of Father Padilla.

Fray Juan de Padilla, one of the first missionaries who attempted to convert the Indians of New Mexico, is believed to have been killed by plains Indians in 1544. His body was later taken to Isleta, where he had served, and it was buried under the dirt floor of the church. At intervals of approximately twenty years the coffin would rise and break through the hardened dirt floor. Naturally, many superstitions grew up surrounding this recurring event. Isletans believed that he was interested in what they were doing and showed it in this way. Several years ago, however, the last time the coffin rose, thirty priests and a physician came to study the matter. They decided that the combination of the fact that the body was buried in a coffin of buoyant cottonwood and the fact of the subterranean waters which periodically rise in the Rio Grande Valley were enough to cause the mysterious occurrence. At this time, the partially mummified body was reburied in a coffin of different material and since then, Fray Juan de Padilla has rested.

Through the years the people of Isleta had many friendly contacts with the new people who were moving into this new land. They had a close relationship, of course, with the Catholic priests who were stationed in Isleta. In 1864, the Joseph Tondre family settled in the village where they established a trading post. As were so many other newcomers, they were welcomed into the village; the three Tondre sons and young Joe Tondre, who had been born in the village in 1883, became members of the tribe. They took part in such activities as dancing, foot racing, and horse racing but were not allowed to enter the Kiva or sacred meeting places.

In this same period, Charles F. Lummis made his home in Isleta for some years. In *The Land of Poco Tiempo*, published in 1893, he mentions that the largest business controlled by any woman in New Mexico was that of Dona Marcelina Abeita, of Isleta. She kept her ledger in her head, with never a mistake. He also mentions the great chests of gold and silver coin owned by many Pueblos. Joe Tondre used to tell of seeing the Isleta gold spread out in the sun in the plaza, set out to air.

One of the best known men from Isleta was Pablo Abeita who held different offices from 1913-1923. He was a well educated man with a good sense of humor. He made many trips to Washington where he always wore the traditional costume to the great pride of his people. He met many presidents from Cleveland on. An excellent linguist, he spoke English, Spanish, Isletan, Taos, Jemez, Laguna, and Zuni.

During World War II 1,065 men of the Pueblos of New Mexico served in all theaters and 25 were lost. Isleta sent its share of men to serve their country. Erna Ferguson, in her book *New Mexico; A Pageant of Three Cultures,* tells the following story:

"An Isleta man, whose son was fighting in the South Pacific, remembered that a clan headman had called on him in May, 1945. The old man said nothing for a long time. Then he spoke, 'I know how troubled you are. We are all troubled. For your son. For all our sons. It is bad over there, very bad. But it will soon be over. Something will come from the clouds. Maybe our old thunder gods. I don't know. But from the clouds it will come, and the fighting will end. This I know'." And so it came. "From the Clouds."

Today Isleta boys serve in the armed services—some of them in Viet Nam.

The form of government in Isleta is today much the same as it was in 1620 when initiated by royal decree of the King of Spain, although today the governor and council operate under the provision of a constitution. The population has tripled in the past 200 years and the heads of families vote to elect the governor and governing council. (Constitution was changed in 1970.)

Where agriculture used to be the pueblo's main economic activity, today wage income is first; agriculture is second; cattle raising is third. Many people work in Albuquerque, many of them in the building trades.

While about 10% of the people live off the reservation, the remainder live in the village itself, in scattered farms in the valley or in the small outlying settlement of Chical, 2½ miles south of Isleta.

In this generation, through the influence of modern means of transportation and communication and of such things as television and radio, great changes have come over the lives of the villagers. Many of the old customs remain, however, and through a blend of the old and the new, the Isletans of tomorrow should be able to live a full and satisfying life in the modern world without forgetting or abandoning their rich heritage of the past.

TOME

By Pat Salazar

For more than 300 years Tomé has been a silent witness to the colorful parade of history up and down the Rio Grande Valley.

It was in the mid-1660's when Thomé Dominguez de Mendoza (the form of whose first name leads one to suspect Portuguese ancestry) built an hacienda here.

Dominguez became lieutenant governor and captain general in the Spanish Army. That he was of some importance is seen by the fact that he testified before the Inquisition regarding certain Indian practices among the Isleta's.

Msgr. Robert Auman (present pastor at Tomé) thinks the people who came with Mendoza found Tomé a place with a climate and terrain very similar to those they had in Spain and this may have been the reason they settled here.

Thomé Dominguez and his settlers had been in Tomé less than a quarter of a century when they were forced to leave their homes because of the Indian Revolt of 1680. They fled south, along with all the other Spanish settlers in New Mexico. Dominguez never returned to his hacienda, but his name remains.

In 1692 General Diego de Vargas came back to reconquer all the land that had been taken by the Indians. As Vargas moved north up the Rio Grande Valley he came near the abandoned hacienda of Thomé Dominguez and found the road to it was covered with sand.

He had to send pack animals back to take enough load off the wagons so that they could be brought through. He found the ranch ruined by Indian depredation or by mere abandonment. The Dominguez hacienda seems to have been later built upon by members of the Madarriaga household who were relatives of the Bishop of Durango.

The hacienda area apparently remained uninhabited until 1739 when a group of Tomé residents petitioned for, and received, a land grant. Placed in possession of this land the 30 families called their town "Tomé" in honor of the hacienda owner who once lived there. They built their adobe homes around a large plaza, brought their livestock in from the surrounding fields each evening and kept the animals in the plaza to protect them from Indian raiders.

The church built in about 1740, finished in 1746, was a thick-walled adobe structure which served the Tomé residents as a place of worship and as a refuge during Indian attacks.

In 1760 Bishop Tamaron of Durango, Mexico, visited Tomé and designated it a parish with a resident priest, but since no priest was available it was cared for as a mission of San Felipe de Neri in Albuquerque and attended by Franciscan Fathers. After the American occupation we find Bishop Lamy in charge of Catholic Churches in New Mexico.

Comanche Indians nearly wiped out Tomé on several occasions in the late 1770's.

There is a famous legend here about a Comanche chieftain who vowed to destroy the village because one of its leading citizens refused to give his daughter in marriage to El Puertaveh, the chief, breaking an earlier promise. More than 50 residents were killed by hostile Indians during a 10-day period in the spring of 1779. Fray Andres Garcia came to Tomé from San Felipe Church to bury the dead on May 26, 1779.

Around 1800, many residents from the province of Andalucia in Spain came to Tomé to settle. Many families with surnames like Salazar and Sanchez came from there. Juan Salazar y Jimenes was living in Tomé by the year 1828 and Francisco Salazar in 1829.

We also find Aragons, Camposes, Garcias, Chavezes, Marqueses, Salases, Bacas, Zamoras, Oteros, Sedillos, Santistevans and many others living in Tomé by the year 1847.

All these people came from the provinces of southern Spain. Many of the people of this area today speak the medieval Spanish spoken in Spain at that time and it has remained so as these Spanish families became isolated from their mother country when Mexico won its independence from Spain in 1821.

The first resident priest in Tomé was Father Francisco Madarriaga, and he is the first priest to make an inventory of what was in church in 1821. He commented in his inventory then that "everything inside the Tomé Church is very old," so you can imagine how old some things are inside that church today. These priests served as spiritual leaders for the people of Tomé (some of these priests were at Tomé only a short time):

Father Mariano Jesus Lucero 1838
Father Ortiz (dates of residence unknown)
Father Jose Antonio Otero 1850
Father Jose de Jesus Lujan 1850
Father Rafael Chavez 1851
Father Jose de Jesus Cabeza de Baca 1853
Father Carlos Brun, 1856-1858
Father J. B. Ralliere 1858-1913
Father Alberto Castanie 1913-1939 (still living—Holy Cross Hospital, Taos)
Father Jose Assenmacher 1939-1952 (Deceased 1966)
Father Joseph Mueller 1952-1965 (Living in Belen)
Msgr. Robert Auman 1965 (Present priest at Tomé)

By 1827 a census showed the population of the Tomé area to be 2,043. This census no doubt included the suburbs of Tomé. The Tomé

Church has records of baptisms and deaths to attest that hundreds of people have lived here and died after spending a life filled with gaiety, sorrow, and troublesome times.

This way of life is no better depicted than by a famous French priest who came to Tomé in 1858 to take over the administration of the church and to offer the sacraments to his parishioners. His name was Father J. B. Ralliere, who was very young when he came to Tomé. He served the parish from 1858 to 1913 and brought many marks of progress to Tomé.

Father Ralliere planted orchards, vineyards, built a winepress, granaries and stables to teach animal husbandry and farming. He set up metal, leather and woodworking shops for the boys and a loom for the girls to learn weaving. He got an organ from St. Louis, Missouri for the church and trained musicians to play it. He established a school in 1872 in which facility of the English language was emphasized and paid teacher salaries from his own funds.

In 1887 Father Ralliere was appointed county school superintendent. In his report to the county commission dated Dec. 31, 1887 he pleaded for more funds, especially for teachers' salaries. When the commission paid no heed to his report, he resigned a month later. He built his private school in 1872 and tutored the young generation in both Spanish and English. He liked to involve the people of the community and many times involved himself perhaps more than he should have, but he was right there with the people, fighting off poverty and floods. In 1913 he died and was buried near the main altar, holding in his hand a chalice he had brought from his native France.

Some of the best known floods that hit Tomé, and areas north of Tomé, occurred in the years 1769, 1828, 1884, and 1905. The worst one to hit Tomé was in 1905. At this time many of the people, including Father Ralliere, moved to the foothills and stayed there for 47 days. The only ones remaining with their families in or near the plaza were Daniel Lucero and Celso Salazar.

Celso Salazar was able to stay in his home because he built a high dike north of his residence. Even though the people had worked on improvement of dikes to keep the river in its place, heavy rains increased the threat of more floods. Besides the floods there were swampy places in and around Tomé which were a nuisance to residents.

It was not uncommon for animals and people to be walking along and then step into soggy mire. In 1934 the Conservancy District took care of that when canals were built to drain off stagnant water. Still living (in March, 1969) was a person who gave refuge to Father Ralliere during the flood of 1905. Her name is Dona Francisquita Gurule Chavez, widow of the late Remijio Chavez and mother of Clovis Chavez, the postmaster of Peralta.

During the Mexican period Tomé had one of only two post offices in the whole territory of New Mexico. Mail sometimes did not come regularly. When the United States Government took over New Mexico in 1848, Tomé began to have regular mail service and does so to this day. One of the first mail carriers after the U. S. occupation was a Don Juan Jose Sedillo. Another mail carrier who served in that capacity for many years is Meliton Torrez from Tomé.

Tomé was made the seat of Valencia County in 1852. The county seat remained there until 1872 when it was moved to Belen, and then back to Tomé in 1874, and from Tomé to Los Lunas in 1875. The people of Tomé were very proud to have had the county seat for a period of 21 years. Manuel A. Otero, whose name still appears above the old courthouse door, was probate judge in Tomé from 1874 to 1876. A wealthy man, he operated a large grist mill which he had built himself, near Tomé. The ruins of the old courthouse at Tomé can still be seen near the house of Dan Eliseo Salazar at the Southwest end of the plaza.

Chapters could be written on the history of Tomé, but probably a little summary of its history can enlighten our day. Many of the descendants of the early settlers still live in Tomé. Life goes on very much the same, though people now enjoy better roads and electrification. More people are moving in with heavy equipment, changing the scenery a little, but the history of Tomé will never change.

HISTORY OF VALENCIA

By Pat Salazar

Vicente Otero, the only child of Pedro Otero, was born in the Province of Valencia, Spain, early in the year 1771. His birth was the cause of his mother going into a decline and the family physician recommended that she be taken to some warm and dry climate in one of the western Provinces belonging to Spain, such as California or New Mexico.

Don Pedro's family was possessed of considerable wealth, and no time was lost in making preparations for the trip and transportation was arranged on a sailing vessel leaving the seaport of Valencia for Havana, Cuba.

Three brothers of Don Pedro decided to accompany him and his wife and child to Havana, so the six Oteros took passage on the sailing vessel in the spring of 1773. After a stay of a few months in Havana, Don Pedro, his wife and infant son, Vicente, secured passage on a vessel sailing for New Orleans, while one of the brothers, Manuel, decided to take passage on a vessel sailing for Columbia, South America, to make his home in Bogota.

After remaining in New Orleans for a short time Don Pedro and his small family secured passage on a boat up the Mississippi River to St. Louis arriving there in time to join a large outfit of wagons enroute to Santa Fe where he arrived during the year 1776 and remained for two years.

But, he found the winters too cold for his wife and moved south to a farm where he located his permanent home, naming it Valencia after his old home in Spain and later establishing the County of Valencia. Vicente grew to manhood at the Valencia home and on May 3, 1808 was married to Gertrudes Chavez y Aragon. Of this union 11 children were born, one of them being Miguel Antonio Otero who was born on June 21, 1829.

After the death of Don Pedro Otero, the family of Don Vicente became the governing body and remained as such until the death of Don Vicente in the year 1851. It was then that Don Antonio Jose Otero, Don Vicente's first son, became the ruling power not only in the Otero family but as the recognized political leader in Valencia County.

He was living in Peralta when the Americans took possession of New Mexico and he was 35 years of age when General Kearny appointed him judge.

Another prominent son of Vicente Otero was Miguel Antonio Otero I who was elected as a delegate to the 34th, 35th, and 36th congress and served for six years, 1855-1857 and 1859 as the representative from New Mexico. During these years the Otero's home was at Valencia. He also organized a large wholesale and retail grocery and it was called the Commission House of Otero, Sellar and Company.

Miguel Antonio Otero II became the governor of the territory of New Mexico, was inaugurated at Santa Fe on June 14th, 1897, and served for nine years until 1906.

According to Tibo Chavez, author of the book *El Rio Abajo*, in the census of 1790 Valencia is listed as two separate plazas built according to the Spanish style as forts for protection against the enemy Indians. The Comandante of Plaza No. 1 was Ignacio Vallejos, Spanish farmer, married to Maria de Luna. They had several children and a servant designated "coyote." In Plaza No. 2 the comandante was Vicente Chavez who was married to Juana Aragon. They had five sons and one daughter. In this household there was a "coyota," a female servant.

The name of the early Spanish mission at Valencia is listed as "Sangre de Cristo" (Blood of Christ). There is a legend attached to that name. It is claimed that two brothers often quarreled over many things and could not resolve their differences for many years.

But it happened that one particular fight got pretty bloody and the older brother called it quits and admitted that perhaps he had been wrong right along and asked his younger brother to forgive him and also asked him if he would help build a church and thus atone for their sinful past.

So the church of the "Blood of Christ" was built where it now stands.

HISTORY OF LOS LENTES

By Mrs. Katherine P. Gallegos

Los Lentes is a charming village north of Los Lunas, bounded on the north by the Isleta Pueblo Reservation and on the south by the village limits of Los Lunas. Its voting population as judged by voter registration is 253.

At the time Coronado came through New Mexico in 1540, Isleta was a thriving pueblo and Los Lentes was a sizeable Indian village surrounded by fertile farm lands. There was no settlement in Los Lunas.

The Los Lentens were close relatives of the Isleta people. Many farmers from the Isleta Pueblo would run to Los Lentes in the morning to farm some of the land.

A few years after Friar Marcos de Niza's excursion and after Spanish names became prevalent in the region, Matias Lente from Isleta wooed and won a maid of the southern settlement, married her and moved south and from this time on the village was called "Los Lentes." Very close ties are maintained with Isleta up to the present day, some native Los Lentens being closely related to Isleta families.

The reader may wonder whether this story is factual and where it was obtained. In researching Los Lentes history 35 years ago, a Valencia County teacher wrote to Pablo Abeita, grandfather of the present governor of Isleta, and one of the most famous of pueblo governors, and requested his assistance.

He answered immediately in a wonderfully well written letter, telling the facts given above and much that follows. He explained that it is a custom among the Tewa (really Tiwa, but Anglicized to "Tewa") people to appoint a historian who memorizes the entire history of the tribe and passes it on to a new historian before he dies. He said the grandfather of a prominent Los Lenten had been the historian during his lifetime.

Governor Abeita said that there was always a problem in both Los Lentes and Isleta because of raids by Navajos, Apaches, and Mescaleros, the traditional enemies of the Pueblos. In the dark of the night one of a marauding band would jump over an adobe wall that enclosed a corral, cut through the wall by pulling a rawhide back and forth, push down the wall and steal the cattle.

After the San Clemente Catholic Church parish was established with headquarters in Isleta, Los Lentes and Los Lunas became part of this parish.

In 1884 Mr. and Mrs. Fred Tondre and Frank Tondre, whose parents had established a trading post in Isleta many years before, moved to Los Lentes where they maintained a ranch until 1949. They were noted for raising grapes and manufacturing fine wines, which were sold all over the state. (Other noted owners of vineyards and vintners were Pilar Aguirre and Adam Sichler, whose cherry wine was famous all over the state.)

One Tondre son, Joseph, later became sheriff, U. S. Marshal, candidate for lieutenant governor and candidate for governor of New Mexico and was warden of the State Penitentiary.

Other prominent Los Lentens are Ernest Sichler, Silverio Sais and Felipe Trujillo, all of whom served on the high school board of education at various times.

Mr. Andrew Sichler moved to Los Lentes from Germany and Switzerland and became the ancestor of the Sichler family of today.

HISTORY OF LOS LUNAS

By Rebecca Lutz

First came the Folsom men, the earliest known inhabitants of this area. Then came the countless generations of peaceful people, the Indian ancestors of the aborigines found by the Spaniards. Then the Spaniards.

The Indian lived not only along the Rio Grande but on the entire American continent centuries before the white man set foot on the soil! His history would be a long one. His history is one of glorious civilizations, lush fields, intricate government, great leaders, and great warriors. A separate treatise would be necessary to do the Indian justice, and so this "history" will begin with the coming of the Spaniards.

The first white men to come to what is now the Middle Rio Grande Valley were Hernando de Alvarado and his companions, a captain of Francisco Vasques de Coronado, who explored this region in 1540. Alvarado was sent to look for the fabled cities of Cibola after the assault and capture of the Zuni pueblo. Alvarado passed by Acoma and then to Isleta. Coronado's explorations followed, and the Indian pueblos of the Rio Grande became known to the Spaniard.

In 1598 came Don Juan de Onate who colonized and established the Kingdom of New Mexico and recorded history begins at this point.

The First Colonial period (1598-1680) lasted 82 years to the time of the Pueblo Uprising and expulsion of the Spanish from New Mexico. Isleta was founded as a mission during this period in 1609. Other Missions were established during this period by the Franciscan missionaries.

The Pueblo Rebellion in 1680 drove the Spanish from the domain. It wasn't until 12 years later, in 1692, that the Second Colonial Period began. The new governor was Don Diego de Vargas. The second Colonial Period generally extended from 1692 to 1821 when Mexico became an independent nation.

During this period private grants were made to citizens of distinction and merit. One of those grants was the San Clemente extended by Governor Vargas to Mateo Sandoval y Manzanares in 1771 in the vicinity of the old Pueblo of San Clemente and in the area where the settlement of Los Lunas was made years later.

Soon, thereafter, the Luna family made claim to the grant and took possession of it. The Los Lunas mission was known as San Clemente and was attached to the mother church at Isleta where it remained until the 1960's. Los Lentes is the older sister and it is listed in the 1790 census of New Mexico under Spanish rule.

Antonio Jose Luna was born in 1808 and is known as the father of Los Lunas. A sheep man, Antonio became a civic and political leader. He married Isabella Baca, daughter of a prominent family from Belen. Other pioneers in the area were generally poor and worked the soil; Luna became a "rico" by selling his sheep in the California market.

His son, Salomon Luna, married Adelaida Otero, granddaughter of Antonio Jose Otero of Valencia, another "rico," thus uniting two powerful and rich Republican families who controlled and dominated the economic and political future of Valencia County for practically a century.

Salomon Luna was sent to St. Louis University for his education. He finished his studies and returned to the stock raising business with his father. He was elected sheriff of Valencia County in 1887 and eventually became the political boss of Valencia County and the war horse of the Republican Party in New Mexico.

As a result of the influence of the Luna family, (there were the brothers Tranquilino and Jesus), the county seat was moved from Tome to Los Lunas in 1876. When the Constitutional Convention met to write the New Mexico Constitution in preparation for the admission of New Mexico to statehood, Salomon Luna was a power behind the scene.

When Salomon Luna died, his nephew Eduardo Otero, took over as political chief. The Republican party continued to rule in Valencia County until the 1930's when FDR made a clean sweep of the nation including Valencia County.

During these times, the Valley was essentially Spanish speaking. In 1800 immigration began from France and Germany. At this time, too, the "patron" system was in effect. The owners of the land raised large number of sheep and cattle. Crops of wheat, barley, oats, corn, beans, chile, alfalfa, fruit, and grapes grew in abundance along the entire Valley. In 1904, the wine and brandy of the county had a high reputation among wine connoisseurs.

As was the case in many other western villages, the coming of the railroad marked a new era. In 1879 the Los Lunas depot was constructed facilitating the movement of livestock, hay, supplies, and general merchandise. The depot was used for telegraph communications, passenger, and baggage service. One of the early agents was B. G. Young in 1934.

The village of Los Lunas is a "young" town as ages go. Although the people of the town can claim to be descendants of men who were here before the days of the American Revolution, the village itself was not incorporated until 1928—only 41 years ago.

Antonio J. Archuleta, father of the present village clerk, Agustine Archuleta, became the first mayor. In 1930 Emiliano Castillo Sr., father of the present mayor, Emiliano Castillo Jr., became the second mayor. Diego Aragon was elected mayor in 1932. Following were Jose Castillo in 1934 and Fred Huning, Sr., in 1936. In 1956 Fred Castillo took over as mayor and served until 1962. He was followed by Howard Simpson in 1962. The present mayor, Emiliano Castillo Jr., was elected in 1968.

Electricity, first under the New Mexico Power Company, then under the Public Service Company came to the area in the early 1930's. The late "30's" saw the coming of water and sewer facilities. The village population was listed then as 513.

Before moving into the present City Hall, built in 1956, village headquarters were in the municipal building on Main Street, site of the present village library.

Oldtimers will recall the post office held at the old Neustadt store, Huning Mercantile store, and then a location on what is now Highway 85. In 1934 Ted Raff was appointed acting postmaster and the following year, 1935, he was appointed to a four-year term as postmaster. It was then that the post office was moved to its location on Main street where the present Los Lunas Recreation Cetner is located. It remained in that location until January, 1962, when it was moved to its present new location.

Los Lunas was linked to her neighbors to the east by an old, one-way, wooden bridge south of the present Rio Grande bridge. Mrs. Ruth Tondre, widow of the late Joseph Tondre, recalls the dedication of the present bridge dedicated during Governor Tingley's administration. The Governor was a guest at their home at that time.

Always interested in books and history, Mrs. Tondre was instrumental in organizing the Los Lunas Village Library in 1959 where she has served ever since.

Landmarks of a bygone day are many. The old county jail is a mute reminder of the old courthouse demolished in the 1960's when the new Valencia County Court House was erected.

The 1950's and the 1960's, due to be consigned to history with the approach of the 1970's, saw the addition of modern industry, churches, diverse businesses, professional men, service clubs, social clubs, professional associations, modern school buildings, parks, and recreation areas.

The first non-Indian teachers to enter New Mexico were the Spanish missionaries who established churches and schools in the pueblos. Education remained in a backward condition throughout the entire period of Spanish colonial rule.

In 1821 with the Mexican Independence, town councils were required to form primary schools. In 1856 the first law to provide a public tax supported school system was passed by the territorial legislature. In 1891, the legislature passed a new school code which is generally regarded as the foundation of the modern public school system of New Mexico.

Valley education was sporadic from the time of Spanish missionaries and during Spanish colonial rule, but the Mexican Independence in 1821 resulted, among other things, in town councils being required to form primary schools.

After the United States acquired New Mexico, the territorial legislature in 1856 passed a public tax to support schools and in 1891 the school code was adopted. It is still regarded as the foundation of modern public schools in New Mexico.

A school tax receipt book dated 1880 and 1890 was among early records found in the vaults of Los Lunas Consolidated Schools. About 1906-1908 a grade school taught in Spanish was held in a room rented for this purpose across the street from E. Castillo's store. The building belonged to Cruz Vallejos and the room actually was a dance hall furnished with rough benches, tables, a bucket of water and a dipper. The teacher was Manuel Trujillo.

School was taught in English in about 1910 and was located where Salomon Vallejos now lives. It was taught at one time by Miss Emilia Raff. Another school at a later date was across from where Reuben's Hardware is now located and was taught by a Miss Thompson.

Some of the old-time pupils were Willie and Forest Rounseville, Barbara and Emilia Spear, Ralph and Rafaelita Whittington, Albert Romero, Joe and Louis Castillo.

In 1912, when New Mexico became a state, the Valencia County School Board was organized and the present administration building was built for a grade school.

Early school board minutes found in the LLCS vaults date from 1920. In 1921 Saturnino Baca served as president of the board which encompassed the entire Valencia County. In 1923 Fred D. Huning became president of the board. Secretary was A. A. Gutierrez. In 1925 Joseph F. Tondre was president of the board, a post he held for more than 20 years.

County superintendents in the 1920's were a Mr. Chavez and Jose D. Cordova. In 1923 Miss Irene M. Burke was principal of the grade school. Teaching with her were Miss De Grafenreid, Miss Rose Davila, Miss Tillie Gallegos, Miss Catherine Baca, and Miss Lena Wolf.

In 1924 50 students graduated from the eighth grade.

School board records show that schools under the county board were farflung. Along with Los Lunas were Jarales, Scholle, Cubero, Seboyeta, Marquez, San Mateo, Los Lentes, Peralta, Valencia, Adelino, Casa Colorada, San Rafael, Luna, Laguna, San Fidel, El Cerro, Grants, Atarque, Los Chavez, Bosque, Tome, Ketner, Pueblitos, Jarales, Rio Puerco, Seboyetita, Moquino, Piedra Lumbre, and others.

High school students were transported by wagon and later by truck to the county high school in Belen from 1921 to 1926, when the Salomon Luna Union High School became a district. A dual board served the Valencia County School and the Salomon Luna Union High School district.

On December, 1926, a historic occasion indeed, the present Main High School building was dedicated. Playing an important part in this memorable event was Mr. Tondre, mentioned as being the prime mover in obtaining the high school for Los Lunas. According to his widow, Ruth, he considered his work for the betterment of the schools as his most important public contribution. Born in Isleta in 1883, Mr. Tondre also became widely known as a United States Marshal, sheriff, "Mr. Republican" and businessman.

Problems of the early school boards run a strange parallel to those of today. The following excerpts were taken from school board minutes:

February 9, 1922: "The Board passed the following resolution: Be it resolved by the Valencia County Board of Education that no schools be used for dancing without the consent of the Superintendent."

November 12, 1922: "The Board also decided to employ a truant officer at $90 per month, and Fred Sanchez was appointed to do this work:" (Villagers remember seeing him patrol the area on his horse and carrying a whip!).

July 17, 1923: "Be it resolved by the Valencia County Board of Education that the School Directors in each of the school districts throughout the county are hereby requested and ordered to enforce the compulsory attendance law...."

April, 1925: A Luis Zamora, a teacher appeared before the board asking that teachers' salaries be raised from the present $90 a month average. Due to insufficient funds, his request was rejected.

December, 1926: "Communication having been received from some of the patrons . . . that the following teachers have been violating the rules of the Board regarding the teachers' conduct and have been continuously keeping the company of young men, and also keeping late hours at night, therefore, the Board hereby orders the clerk to write these teachers calling their attention to the rules and regulations set by this Board and see that these rules and regulations be positively observed, the young ladies in question being . . ." (History draws the curtain at this point!)

In 1925 Los Lunas and the state of New Mexico took a giant step forward as it added within the village limits an institution that would revolutionize the lives of New Mexico's mentally retarded.

In that year the legislature established Los Lunas Hospital and Training School. An appropriation of $37,500 was made in 1927, and the first building, Dillon Hall was constructed to house 48 mentally retarded adolescent females with delinquent behavior.

The first board of directors was appointed by Governor Dillon from women in the New Mexico Federation of Women's Clubs, an organization which long had campaigned for establishment of a mental retardation facility. The original plot of land was donated by Mrs. E. M. Otero, a member of the first board of directors.

The first resident was admitted on April 3, 1929. Provision for male residents was not established until 1931. The first building for male residents, Seligman Hall, was completed in 1931 and provided for 26 male retardates. Sixteen years passed before another addition was made.

In 1935 a superintendent's residence was constructed for Dr. M. O. Blakeslee, who was the institution's first superintendent. Under Dr. Blakeslee's administration the residents were engaged in building numerous farm buildings, the auditorium, the heating plant, laundry, and additional kitchen facilities. Since there was no education program, the young male retardates were kept busy with construction and helping with farm chores while the females assisted with processing farm produce and housekeeping tasks.

Under Dr. William Clare Porter, a nursery unit was completed and for the first time the more severely retarded child was admitted.

Dr. Hyman Bashein became superintendent in 1956 and a gradual change in philosophy occurred. The emphasis shifted from custodial care to one of treatment and education. The first teacher was hired in 1957, and classes for the retarded were begun.

Under Frank Russell, who became superintendent in 1960, plans were made to double the population of the institution whose waiting list for admission had grown way out of proportion to its bed capacity. Capacity at that time was 226 beds. In 1961 the State Legislature appropriated sufficient funds to construct three new cottages, a maintenance shop, a kitchen addition, a laundry, a heating plant and a rehabilitation, diagnostic, and nursing center.

Under Phil Carter, there was emphasis on improving medical and educational services to the mentally retarded through acquiring additional professional staff and using federal grant monies to supplement and enhance services.

Two branch facilities were acquired in 1964 and 1966—at Hagerman and Fort Stanton. The Los Lunas services are two-fold: educa-

THE LAND GRANTS IN THE LOS LUNAS AREA

By Alex H. Eichwald

I. The Significance of the Topic

The land grants of this area have been one of the sources of continued interest for these people. Persons whose ancestors were among the original owners are stirred with the pride of this heritage. For the newcomers, the area within these grants awakens historical interest, which takes them back across the centuries to the time of Spanish conquistadores. To all landowners in the area, the legality or legal aspect has involved many people in countless law suits and innumerable headaches. To the dispossessed, there remains some doubt as to the fairness of the American legal system.

II. Brief Outline of the Unit
  A. Evolvement of Land Grants
    1. Who granted them
    2. Types of land grants
  B. Land Grants in the Local Area
    1. Location
    2. Present ownership
    3. Law suits involving the grants
  C. Effect of the Land Grants on the Local People; Then and Now
    1. Effect of the economy
    2. Type of economy they produced
    3. Present change
  D. Dissolvement or Disposition of Land Grants
    1. Economic boost or traumatic separation from land?
    2. Legal aspects of land ownership in the area

III. List of Possible Outcomes
  A. Renewed and continuing interest in the history of the grants
  B. Research into the grants of the area
  C. Conflict in views as to the right of ownership by the Spanish speaking child.
  D. Conflict among the three ethnic groups on the moralistic view of the American legal system.
  E. Development of social awareness of the ethnic groups and their differences.
  F. Development of attitudes favorable to getting along with each other.
  G. Development of positive attitudes towards rights of others.
  H. Development of a positive attitude of self esteem among the ethnic groups based on the real cultural values of each.
  I. There is a possibility of an adverse reaction to the land grant

tion and training for moderately and mildly retarded persons who have potential for returning to society; and medical services for those severely and profoundly retarded persons requiring intensive medical treatment and care.

The Institution which began in 1929 with 48 beds and a staff of six people has today a bed capacity of 800 and a combined staff of 653 people.

The aerospace age has come to the Valley just as it has come to the entire world. The sonic boom of the jet shatters the quiet of the day. One can see the streamlined streak of the jet far above at just about any time of the day. Jets making their approach to a landing at nearby Kirtland AFB and the Sunport are only several hundred feet above the peaceful, winding Rio. Pilots use the LL on the Los Lunas Hill east of town as a reference point when entering the traffic pattern at the Belen-Los Lunas Airport, two miles south of the village limits.

The ancient, now muddy Rio Grande continues to serve as a guide for pilots flying several thousand feet above the ground just as it faithfully guided the Conquistadores in the 1500's and their predecessors, the Indians, many centuries ago.

ownership by the conservative element of the community.

J. There is a possibility that the indoctrination process of students will develop a favorable climate for furthering human relations.

K. There is a possibility that the study of the unit on land grants will produce a disfunctional effect in some members of the student body which could lead to overt rebellion.

L. There is a possibility that the study of the unit on the other hand may produce a functional effect which will counter the overt rebellion.

IV. Inventory of Possible Activities

A. Introductory

1. Motivating presentation by teacher
2. Telling of folk tales of the area. Tie in by telling of the original owners.
3. Singing of folk songs.
4. Dramatization of the entering of the Spanish grantees to claim ownership with the Indians present.

B. Mental Activities

1. Comparison of the Spanish and Mexican legal system and the American legal system.
2. Compare the land features of these grants with others in New Mexico.
3. Draw maps of the land grants in this area and compare with each other as to size, shape, and land usage.
4. Create imaginary land grants and discuss problems that would arise.

C. Culminating or Continuing Activities

1. Dramatization of early settlers settling the area.
2. Fiesta type celebration tying three (3) cultures together.
3. *Debate type* of discussion on some conflicting aspects of the grants.
4. Discuss the Tijerina movement and the land grant.
5. Begin research about these grants among the three (3) ethnic groups to foster interdependence upon each, thereby creating a better understanding of each other.

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	Reel No.	Page No.	File No.
Tome	12	31	
San Clemente	40	67	
San Clemente	20	3	3
Lo de Padilla	30	248	
Lo de Padilla	54	285	

SUMMARY OF LAND GRANTS IN OUR LOCALITY

TOME LAND GRANTS

The Tome Grant was granted to the Town of Tome around the year 1739 by Captain Juan Gonzales by decree from the King of Spain. The boundaries are: On the West by the Rio Grande Del Norte River, on the East the Sierra Madre called Sandia, on the South the place commonly called Los Tres Alamos, and on the North the point of "muisch" of the hill called Thome Dominguez.

SAN CLEMENTE LAND GRANT

On the 13th day of July 1713 Ana Sandoval de Manzanares presented her petition to Don Phelix Martinez, the Governor, and Captain General of the Province of New Mexico under the Crown of Spain, her petition asking for the grant of the tract of land.

The boundaries of this grant are: bounded on the East by the Rio del Norte, on the west by the Rio Puerco, on the South by the house of Thome Dominguez, and on the North by a ruin then a little above the pueblo of San Clemente. The size was approximately 97,000 acres.

LO DE PADILLA GRANT

The said tract of land is situated in the County of Valencia, Territory of New Mexico. Boundaries are: on the North by the bluff of the sandy lands of Isleta, on the East the Sandia Mountains, on the West the Rio Grande del Norte, on the South the arroyo which runs North of the Chapel of Valencia westward toward the river and eastward in a line toward the Sandia Mountains. Said Tract of land contains 27,000 acres more or less.

RESOURCE UNIT—THE LOCAL CHURCHES OF LOS LUNAS

By Mrs. Tim Wingerd

I. Significance of topic
  A. The religious beliefs of a culture play an important part in the attitudes and actions of that culture. If the teacher is to understand her pupils, she needs to understand the churches they attend.
  B. Teachers are bombarded Mondays by many stories of "what we did yesterday." If the teacher knows the surrounding churches, she can help to clarify these stories, and form a familiar tie with the children as they adjust to the new (and in some cases frightening) world of school.
  C. By sharing church beliefs and experiences children will learn to tolerate the beliefs of classmates.

II. Brief Outline of "The Local Churches of Los Lunas"
  A. Catholic churches—history, activities, beliefs
    1. Tome Parish
      a. Tome Church
      b. Valencia Church
      c. Peralta Church
      d. El Cerro Mission
      e. Mrs. Montano's Chapel
    2. Los Lunas Parish
      a. St. Clement Church of Los Lunas
      b. St. Anthony Church of Los Lentes
    3. St. Augustine Church of Isleta
  B. Protestant Churches—history, activities, beliefs
      a. Assembly of God
      b. First Baptist Church of Los Lunas
      c. First Baptist Church of Bosque Farms
      d. Peralta Memorial Methodist Church
      e. Seventh Day Adventist
      f. Valencia Valley Nazarene
      g. Christian Church
      h. Church of Christ
      i. Navajo Mission Shelter
  C. Others
      a. Church of Jesus Christ of Latter Day Saints
      b. Jehovah's Witnesses
  D. Jewish Synagogue in Albuquerque

III. Possible Outcomes
  A. Information gained about local churches (facts).
  B. Appreciation for what local churches offer to community.

C. Appreciation for his own church and tolerance toward beliefs of others.

IV. Inventory of Possible Activities
  A. Introductory Act
    1. Informal talk on a Monday about "What we did yesterday" leading to churches.
    2. Informal discussion about buildings around our community leading to churches.
  B. Developmental Activities
    1. Let each child share information about his church.
    2. What else do we want to learn about our church?
       List questions and let children ask parents for more information.
    3. Invite pastors to visit the class for talks.
    4. Suggest children take classmates to visit their church.
    5. Build churches from cartons, etc.
  C. Culminating or continuing activities
    1. Tour the community to visit the different churches.
       Plan to have several pastors at their churches to talk to the children.
    2. Continue to encourage children to share interesting activities at their churches.
    3. Let children make Christmas, Easter cards to give to their pastor or other church leader.
    4. Visit the museum at the Tome church.
    5. Discuss relationship of Jewish and Christian religions.
    6. Discuss contributions of Jewish leaders to our state.
    7. Discuss separation of church and state in the United States.
    8. Discuss freedom of religion and right to have no fixed belief.

V. Evaluation suggestions
  A. Are children more eager to share church experiences?
  B. Do more children share?
  C. Are children more friendly with members of other churches?
  D. Do children reflect understandings of others beliefs or lack of definite beliefs?

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  The Apuntes of Father J. B. Ralliere—July 1957
  The Apuntes of Father J B. Ralliere—Jan. 1957
  Tome and Father J. B. Ralliere—July 1955

VII. Materials
Information cards from Tome Museum
Interviews and written materials from the following:
  Rev. John A. DeWeber, Assembly of God
  Rev. A. L Miller, First Baptist Church, L.L.
  Rev S. M. Morgan, First Baptist Church
  Mrs. C. C. Bristow, Bosque Farms
  Father Auman, Tome Parish
  Father Schuler, Los Lunas Parish
  Miss Lucy Lucero
  Father Stadtmueller, Isleta Parish
  Mr Verne Payne, Church of Jesus Christ of Latter Day Saints
  Mr. Robert Deaton, Jehovah's Witnesses
  Rev. James Drake, Peralta Memorial Church
  Mr. and Mrs. Ernest Sichler
  Rev. Max Martinez, Seventh Day Adventist
  Mrs. Althea Sedillo, Navajo Mission Shelter
  Mrs. Georgia Tiley, Navajo Mission Shelter
  Rev and Mrs. Bob Calvert
  Mr. Jimmy Duncan, Christian Church
  Rev. Woodrow Dilbeck, Church of Christ
  Mrs. Milton Bristow

REDEVELOPMENT EFFORTS IN ISLETA

The Pueblo of Isleta was interested in the development of its human and natural resources. A committee of appointed tribal members worked with the Bureau of Indian Affairs to assist the people in the preparation of an Overall Economic Development plan. It was felt that the program would contribute toward a permanent solution of the local economic and social problems. It was also felt that this program was within the available financial, manpower and technical resources of the Pueblo, with the provision of technical assistance from various Federal, State, County and private agencies, together with such funds from the Area Redevelopment Act.

II. Outline of topic
  A. Redevelopment Area Organization.
    1. Membership.
    2. Legal authority.
    3. Record of accomplishments.
    4. Financial capabilities.
  B. Redevelopment area and its economy.
    1. General description of the area.
    2. Population and labor force.
    3. Principal economic activities as measured by employment.
    4. Unemployment and underemployment.
    5. Factors leading to economic decline.
    6. Anticipated need for new jobs.
    7. Past efforts to solve problems.
  C. Basis for economic growth
    1. Human resources.
    2. Natural resources.
      a. Mining and quarrying.
      b. Irrigated farming.
      c. Range development program.
      d. Forest products.
      e. Recreation development.
      f. Industrial and commercial building sites.
  D. Problems and needed adjustments
    1. Lack of venture capital.
    2. Industrial, commercial, residential and recreational development.
    3. Labor skills and employment opportunities.
    4. Public utility needs.
    5. Community needs.
    6. Housing requirement.

    7. Surveys and studies.
    8. Area goals and programs.

III. Possible outcomes
  A. With the beginning of Head Start in the pueblo the children will be better prepared for school. Hopefully we'll have more high school graduates and eventually college bound students.
  B. At the time I visited Isleta Mrs. Dill, former teacher, and other interested young girls were in the process of organizing a Touring program.
  C. The school's Glee Club was scheduled to sing at various Albuquerque and Los Lunas schools. With enough practice and publicity they may appear at important functions. The reward is very great.
  D. Expanded future use of forest products.
    1. Firewood
    2. Fences
    3. Vigas
    4. Landscaping

IV. Record of accomplishments:
  1. Isleta Community Herd—a herd improvement program. Registered bulls were furnished and as a result people received top prices for their livestock.
  2. Farm and irrigation development.
  3. Construction of stock water ponds, water spreader system.
  4. 4H-Club, a livestock club and women's home extension clubs.
  5. A range management plan which provides for the formation of livestock association, permits and management.
  6. The tribe spent $18,000 for major rehabilitation of exterior boundary fences.
  7. Soil Conservation Service Organization provides farmers with equipment and other materials needed in their farming operations.
  8. U. S. Public Health Service and the Bureau of Indian Affairs have initiated community facilities improvements that have resulted in improving housing, domestic water, electrical and sanitation conditions.

ISLETA MODELS

Pat Olguin—76 years old
  a. Silversmith
  b. Poet
  c. Judge

d. Raises bees
e. Owns store
f. Sells own jewelry
g. Grinds own blue corn

Joe Ray Olguin
Son of Pat Olguin
A. Silversmith
B. Leader of many activities

Joe Ray's Sons
Francisco Olguin
a. Former Lieutenant Governor
b. Law Student in Maine

John Olguin
a. Works for O. E. O. in Washington, D. C.
b. South West Regional Director
c. Works in program in Indian Circle
d. Secretary for Isleta Council

Mrs. Agnel Dill
a. Former school teacher in Oklahoma
b. Weaver

Mrs. Josephine Waconda—Nurse

Mrs. Ernest Jojola——Nurse

Mr. John Waconda—Bureau of Indian Affairs

For more information concerning the Isleta Pueblo Tribal Council contact the following:

Lawrence Jaramillo, Governor
Isidore Abeyta, Secretary
Frank Olguin, Lieutenant Governor
Richard Padilla, Lieutenant Governor
John D. Zuni, Council Member
Augustine Lente, Council Member
Lorenzo Jojola, Council Member
Felipe Lente, Council Member
Bartolo Lente, Council Member
John Padilla, Council Member
Robert Lucero, Council Member
Ignacio Jojola, Council Member
Antonio Lucero, Council Member
Bartolo Montoya, OEDP Comm. Chairman
Johnnie Jojola, OEDP Comm. Member

Celestino Papuyo, OEDP Comm. Member
Diego Abeyta, OEDP Comm. Member
Andy Abeita, Former Governor
Pablo Abeita, Present Governor (1969)
Alvino Lucero, Present Governor (1970)
Frank Jojola, Lieutenant Governor (1970)
Andy Padilla, Director CEP

EVALUATION

The Isleta Pueblo Tribal Council together with other models or leaders of the community have worked for the progress of their community. Because of the proximity to Albuquerque, Isleta Pueblo is fortunate to have so many of its residents employed in the city. It is also hoped that the people can be helped to progress and to raise their economic status without losing their culture and identity.